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GOD AND MAN.

ESSAYS ON GOD AND MAN,

OR A

PHILOSOPHICAL INQUIRY

INTO THE

PRINCIPLES OF RELIGION.

BY THE

REV. HENRY TRURO BRAY, M. A., B. D., LL. D.,

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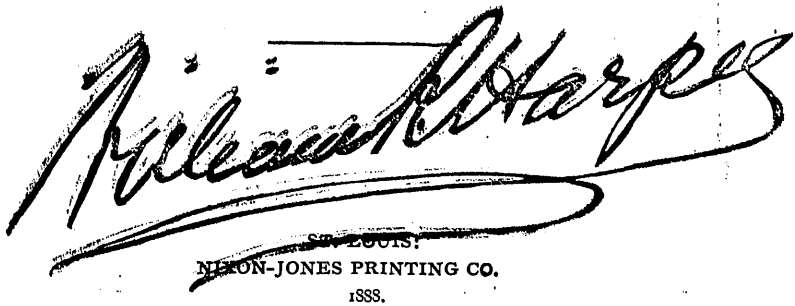

ST. LOUIS:

NIXON-JONES PRINTING CO.

1888.

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PREFACE.

Does the reader ask "what does the author expect to accomplish by the publication of this work?" That men are everywhere drifting away from the old beliefs, will not be questioned. The power of the church of the past, will continue a little longer to govern the opinions of women; but over the minds of men she has lost all influence. Of course there are not a few simple-minded men who are still awed by her threats and established by her promises; but the intellect of the world has undoubtedly lost all faith in the church of the past. The thoughtful mind cannot accept, as essential to salvation, a faith based upon the miraculous, in violation of all the known laws of nature, subversive of our higher conceptions of the Divine Character, and in contradiction of all trustworthy human experience. The whole independent and scholarly world rejects nearly all the dogmas of the church of the past, and nine male church-members out of every ten are more or less full of distressing doubt. The experience of the author is, that he scarcely ever finds a man who believes unqualifiedly the doctrines of the pulpit; and the pulpits are full of men who doubt the truth of what they themselves preach. Speaking of such, says Prof. Seeley of Oxford: "In the ardor of conflict they have pushed into the foreground all the weakest parts of their creed, and have learnt the habit of asserting most vehemently, just what they doubt most, because it is what is most denied. As their own belief ebbs away from them, they are precluded

from learning a new one, because they are too deeply pledged. As their advocacy grows first a little forced, they by degrees become consciously hypocritical, until in the end they secretly confess themselves to be on the wrong side. What a moral dissolution! Such men may often be noted among the most intelligent adherents of expiring causes."

The author hopes in a measure to lead his readers to discriminate between the evanescent and the permanent, between the local and the universal, between the temporal and the eternal; and to know that while they may doubt and reject the evanescent, the local, or the temporal, they should not, and may not, reject the permanent, the universal, or the eternal. The words of Jesus as given in the Sermon on the Mount, are but the continuation and ratification of that universal and permanent teaching which no man can refuse without jeopardising his own interests, and they will remain as a part and parcel of God's universal revelation long after the dogmas of the church are buried in past oblivion.

The author cannot offer a stone to him who asks a fish, nor can he advise a man to make much of little or little of much; but as the "voice of one crying in the wilderness," the author would advise the reader to trust himself to, and carefully obey, those universal and eternal principles of morality and religion that clearly tell him "whatsoever a man soweth, that shall he reap."

The author was brought up in the Church of England, and taught from his earliest recollection that man cannot live on bread alone; and he believes that he has not known a day when he did not pray to that dear God who is the Father and Saviour of all. In his childhood, prayer was

imposed upon him, morning and evening; in his youth, it became his conscious duty; in his manhood, it is his consolation and habit.

The thoughts embodied in this work, are not the product of hasty conclusions based upon irrational premises; but of the sincere and long-continued consideration of the subjects discussed, supported by the most eminent authorities of every age. That the author is qualified to write on the subjects considered in this work, it is but just to the reader and proper in the author, that some prima facie proof should be given. First, then, the author has been an earnest and hard-working student all his days; and second, he has passed all the examinations required, under the proper authorities, for the degrees of B. A., B. D., M. A., LL. B., and LL. D. But knowing well that university certificates are no conclusive evidence of real scholarship, and that the gold of Ophir too often brings the vain and unworthy aspirant the highest honors of schools and colleges, while intolerance and bigotry often refuse to confer them on the most worthy; the author will leave it to the intelligent reader to judge of the writer's ability from the contents of the work. He begs the reader, however, to believe that he has written all in the spirit and with that love of truth expressed in the two quotations on page marked XI.

Respectfully,

HENRY TRURO BRAY.

BOONVILLE, MO., June, 1888.

"On a dit justement que c'est avec le sang de son cœur qu' il ecrit."

(Said of Pascal.)

"So I like life and I also like righteousness; if I cannot keep the two together, I will let life go and choose righteousness."

(Mencius.)

BOOK THE FIRST.

THE KNOWABILITY OF GOD.

From the cradle full of nervous energy to the grave wrapt in deepest gloom, man's mind is strained with the perplexing questions and increasing duties of the age. The civilised world thinks upon a high platform; her views are panoramic, her actions methodical. Visionaries and sensationalists in politics are giving way to such as know that the state is, as it were, a living organism, and that it must be dealt with accordingly; and in the scientific world nothing is received unless it has withstood the fiercely heated fires of sceptical criticism. Plutarch's words:

"*Πολεμος απαντων πατηρ* —
War is the father of all things,"

are especially realised to-day. In the nineteenth century we live under the reign of law. Magic, sorcery, witchcraft, miracles, have all disappeared. Even the young and ordinary intellect discusses those matters which might well strike the most cultivated and profound mind with awe, lest in attempting their solution he should miss his way, groping in the all-pervading darkness.

There are many scientists who lean on the bosom of Christ; but the great majority, though seeing in him the true out-come of man's hunger and thirst after a higher and

nobler life, do not regard the Galilean as the strong Son of God. By ignorant religionists these latter are cursed; but the true Christian scholar is ever ready to see even in them, though adversaries, pillars of virtue and earnest thought. Every day are we painfully convinced that appearances may have no reality. Men's words, professions, and protestations may have no foundation. Medicine-men, prophets, miracle-workers, and priests have so duped mankind and filled the world with sham, that thinking men universally have become suspicious and sceptical. This doubting mind so generally exhibited has been to no small extent the chief cause of the great scientific advance made during the last fifty years. Honest doubt is the noble mother who gives birth to offspring truly great:

"*Εστι δε τοις ευπορησαι βουλουμενοις προυργου το διαπορησαι καλως* — It is of the greatest importance that those who would become masters of a subject, should use honest doubt in their investigations." (Aristotle: Met. II, 1, 2).

So says Montaigne:

"Beaucoup savoir apporte occasion de plus doubter —
He who would learn much, must doubt much."

The wisdom of these assertions has been fully demonstrated by the great scientific discoveries of the last century, for everywhere have scientists proceeded along the lines of doubt. This, therefore, is a mistrustful age. Not to mistrust would be to be mistrusted. Man would receive brass for gold, ignorance for wisdom, and nonsense for sound philosophy. The credulous are everywhere deceived by the shams around us; imposition is practiced on every hand. The knowledge of these facts cannot but make the thoughtful mind mistrustful

and inquisitive. Nothing is beautiful except that which is true. If a thing be not real, its beauty, whatever it may be, is not existent, but only imaginary. No part of man's nature has been so much imposed upon as his religious. Whether from a too-exalted opinion of himself, or from an innate propensity God-ward, man is certainly very credulous about things supposed to connect him with God; and his ears are open to any sound that reminds him of God; so is he more tenacious of his opinion in religious matters than in any others.

In the world there may be said to be a universal and a particular mind. The particular mind is that mental force which we individually possess; the universal mind is the general resultant of all these differently acting individual forces. This universal mind is often called the general idea, or general thought. This general thought goes onward crushing beneath its massive chariot wheels every opposing principle. Its apparent aim is the survival of the fittest. But the individual mind being imperfect, it follows that the general mind can lay no claim to infallibility. From its decisions many errors, common to the individual mind, will of course be eliminated; but unerring judgment it can never claim. However, it pronounces judgment true or false upon every important actor, upon all social and political activity, and upon every creed.

The Bible as in the past so now is every where examined by the penetrating gaze of the cold philosopher; and as much more in the present than in the past as the means of study are greater, and the power in the ecclesiastical body less effective in restraining the liberty of study and speech,

however violent and subversive of man's well-being such speech may be. It is almost a proverb that —

"Neque decipitur ratio, nec decipit nunquam —
Reason can never deceive nor be deceived."

Proverbs are generally the crystallization of the painfully discovered truths of human experience; but we are given to believe that this proverb at least has greatly exaggerated the truth it was invented to convey. True it is that we should accept of nothing contrary to our reason; but nothing can be more certainly known than that the reason that is, may not be the reason that shall be. Our reason is bounded by our intellectual horizon; and our intellect is dependent on our experience:

"'*Η μεν γαρ εμπειρια τεχνην εποιησεν, ὡς φησι Πωλος, ορθως λεγων, ἡ δ' απειρια τυχην* — Experimental investigation produces science, as says Polus, properly enough; but the want of such investigation, produces chance." (Aristotle; Met. I, 1. 5). It is certainly possible that many things now rejected by some of the ablest scientists, may under the light of greater experience be unanimously accepted. We see no reason, therefore, for casting aside a religious teaching simply because some one man or school of men would advise us so to do. But should the scientific world as such, the world of experience, reject a doctrine as spurious, it certainly would be a rash thing in us to accept it. Some may say with Aristophanes:

"*Ειπερ εσπεισω γε απαξ δισιν ουτε βωμος, ουτε πιστις, ουτε ὁρκος μενει* — Could I possibly form an alliance with those to whom nothing is sacred, neither altar, nor faith, nor oath." (Acharnenses, 307–308).

But the truth is that scientific men, even when unbelievers, are nevertheless most regardful of those things supposed to bind the breaking heart of humanity to the pitiful heart of God. Says Huxley: "Nothing great in science has ever been done by men, whatever their power, in whom the divine afflatus of the truth-seeker was wanting." (Reign of Queen Victoria, II, 332).

A: SCIENCE AND SIMPLE THEISM:

The idea of a God self-existent and eternal may be said to be the common possession of all mankind who have passed from the merely animal into the intellectual world. We have no sufficient grounds for asserting that this idea is innate; rather with the scientific world do we believe that it everywhere comes as a consequent of reasoning. The fact that there are atheists, and the further fact that there have been and are to-day whole tribes who have not as much as a name for God, and no conception whatever of the work of creation, are sufficient to refute any belief in innate ideas of deity:

"There have not been wanting instances of eminent scientists who not merely rejected Christianity, but apparently did not even believe in the being of a God." (Prof. Stokes).

"Instead of its being true that ideas of deity such as are entertained by cultivated people, are innate; it is, contrariwise, true that they arise only at a comparatively advanced stage, as results of accumulated knowledge, greater intellectual grasp, and higher sentiment. - - - - - - A typical case is that of the Juangs, a wild tribe of Bengal,

who, described as having no word for God, no idea of a future state, no religious ceremonies, are said to have no notion of the worship of ancestors." (Spencer: Sociology, 282, 411).

"It suffices me to remark that perception is the first operation of all our intellectual faculties, and the inlet of all our knowledge in our minds." (Locke).

"The soul of man being therefore at the first as a book, wherein nothing is and yet all things may be imprinted; we are to search by what steps and degrees it riseth unto perfection of knowledge." (Hooker: Ecc. Polity, I, VI, 1).

We, therefore, discard the doctrine that we are born with an idea of the deity stamped on our mind, as one not worthy of credence, because contrary to experience. We regard this doctrine also pernicious in that it points to something superior to reason, as the ground-work of theism. But although our mind at birth is void of any idea whatever, we are yet obliged to admit that humanity, under like circumstances and conditions, has always come to similar conclusions concerning the fact of the existence of a supreme Being. Certain beliefs appear to be the necessary products of intelligence.

The belief that every effect must have a cause is necessary and universal, and is a corollary of the doctrine of the Persistence of Force. That the doctrine of the Persistence of Force is a necessary truth, we have the witness of consciousness, since the annihilation or creation of force is absolutely unthinkable. Upon the truth of the doctrine of the Persistence of Force depends all faith in order, uniformity, stability, and achievement. But the doctrine that

every effect must have a cause, is no more a datum of consciousness than the belief that the first cause must be in itself uncaused, and eternal,— must be the universal and all-pervading Energy. Says Aristotle:

"*Επει δε το κινουμενον αναγκη ὑπο τινος κινεισθαι, και το πρωτον κινουν ακινητον ειναι καθ' αὑτο, και την αιδιον κινησιν ὑπο αιδιου κινεισθαι και την μιαν ὑφ' ἑνος, ὁρωμεν δε παρα την του παντος την ἁπλην φοραν, ἡν κινειν φαμεν την πρωτην ουσιαν και ακινητον, αλλας φορας ουσας τας των πλανητων αιδιους, αναγκη και τουτων ἑκαστην των φορων ὑπ' ακινητου τε κινεισθαι καθ' αὑτο και αιδιου ουσιας* — Since it is necessary that the thing moved be moved by something, and the thing first moving be in its nature immovable, and the eternal motion be moved by something eternal, and the single by something single, — we see that in addition to the absolute force of the whole universe, which we say the first and immovable being moves, there are other eternal movements, such as those of the heavenly bodies; and it is necessary that each of these movements be moved by some being in its nature eternal and immovable." (Met. XI, 8, 4).

In scientific investigation, in whatever department of thought that investigation may be, when we attempt to trace back effects to their causes, as a man on his way to a distant town has no difficulty while on the highway in keeping the path, but on the road appearing less and less traversed and finally disappearing in a boundless, trackless desert, shudders at the thought of his utter loneliness,— so we stand aghast when the infinite void, the great Unknown, yawns before us. Here all investigation fails, all hope dies. The scientist looking with awe on this

boundless, bottomless sea, whose awful waves, rolling in majestic majesty awake responsive echoes in his beating heart, breathes the breath of reverential fear. Man indeed has been said to be the measure of the universe; but such a saying is poetry, not prose. The truth is that our finite powers will not permit us to trace an effect to infinity. Nevertheless, we are equally unable to conceive that in the chain of causes there is not One Uncaused:

"*Νυν δε το ον αυτο ου γιγνεται ουδε φθειρεται: εκ τινος γαρ αν εγίγνετο* — Now, being itself can neither be produced nor destroyed: for then would it have to be produced from something." (Aristotle: Met. VIII, 10, 6.)

Force must, therefore, be uncreated and eternal:

"*Αλλα αδυνατον κινήσιν η γενεσθαι η φθαρηναι: αει γαρ ην* — For it is impossible that force should either be created or destroyed: for it is eternal." (Aristotle: Met. XI, 6, 1).

It would appear, therefore, that force must be traced to One which must be indivisible, incorporeal, immutable, and intelligent:

"'*Οτι μεν ουν εστιν ουσια τις αιδιος και ακινητος και κεχωρισμενη των αισθητων φανερον* — It is, therefore, evident that being is something eternal, immovable, and separate from sensuous existence." (Aristotle: Met. XI, 7, 12).

Although, according to Aristotle, force being uncreated, the universe must be eternal; yet God in the highest sense must be the source of all being, life, and force:

"*Φαμεν δε τον θεον ειναι ζωον αιδιον αριστον, ώστε ζωη και αιων συνεχης και αιδιος υπαρχει τω θεω: τουτο γαρ ὁ θεος* — We say that God is a being eternal and best, so that life,

unbroken duration, and eternity belong to him: for God is this." (Aristotle: Met. XI, 7, 9).

God or whatever we may call the origin and source of all things, must be thought, intelligence:

"*Αρχη δε ἡ νοησις. Ταὐτον νους και νοητον* — The origin of things is intelligence. Mind and thought are the same." (Aristotle: Met. XI, 7, 3, 8).

Thus, according to Aristotle, a light in all ages, the first Mover is God, who existing as simple and eternal energy, acts upon the universe as the human mind acts upon the body. Never absent or on a journey, God fills and moves, and governs the whole:

"*Καθολου δε, ὁπερ εν νηι μεν κυβερνητης, εν ἁρματι δε ἡνιοχος, εν χορῳ δε κορυφαιος, εν πολει δε νομος, εν στρατοπεδῳ δε ἡγεμων, τουτο θεος εν κοσμῳ, πλην καθ' ὁσον τοις μεν καματηρον το αρχειν πολυκινητον τε και πολυμεριμον, τῳ δε αλυπον απονον τε και πασης κεχωρισμενον σωματικης ασθενειας: εν ακινητῳ γαρ ἱδρυμενος παντα κινει και περιαγει, ὁπου βουλεται και ὁπως. . . Οὑτως ὑποληπτεον και επι της μειζονος πολεως, λεγω δε τουδε του κοσμου: νομος μεν γαρ ἡμιν ισοκλινης ὁ θεος* — Speaking generally, whatever a pilot is to the ship, a charioteer to the chariot, a leader to the chorus, a commander to the encamped army, — this is God to the universe; only, while to those such superintendence is full of toil, care, and trouble; to this being it is without pain or labor, and separated from every bodily weakness. Founding all things in his own immovable self, he moves and conducts it whither and how he wills. Thus must we believe it is in the greater city: I mean this cosmos of ours; for God is its wise and just

(equally-inclining) law." (Aristotle: De Mundo, VI, 34, 36).

Passing from Aristotle into whom as a mighty sea ran all the rivers of ancient knowledge, and from whom there have arisen through all the ages, and still arise, waters of healing for all people, — we will enter the scientific temple of to-day, ablaze with light, and ask there what knowledge may be found to scatter the darkness in the mind of man on the subject of the knowability of God.

If there is something in man which we call mind receiving through the afferent nerves constant messages from the outer world, comparing and determining with a view to the ultimate welfare of the whole man, we should have no difficulty in seeing a similar relation between the material universe and the Infinite Mind which moves it. As our material frame is the tabernacle of the soul, so may the whole material universe be the tabernacle of God.

"If thinking be accompanied, as we know it in ourselves to be accompanied, by a state of activity of the material organism of which the body consists, that does not prove that thinking is nothing more than an action of the material organism. We have seen that life can only proceed from the living; may it not be in a similar manner that mind can only proceed from that which has mind? See what the contrary supposition leads us to. Here is man, in a geological sense a creature but of yesterday, utterly incapable of accounting for his own existence by any play of mere natural forces, and yet ignoring the existence of any mind higher than his own mind, though ready enough to admit the

existence of unintelligent law, and that without limitations of time or space." (Stokes: Effects of Light).

"The thoughts and feelings which constitute consciousness and are absolutely inaccessible to any but the possessor of that consciousness, form an existence that has no place among the existences with which the rest of the sciences deal. Mind still continues to us a something without any kinship to other things. - - - - No effort enables us to assimilate them. That a unit of feeling has nothing in common with a unit of motion, becomes more than ever manifest when we bring the two into juxtaposition." (Spencer: Psychology, vol. I. 140, 158).

Consciousness is the basis of all mental operation, the witness of every motion of the soul. Without it all is blank; all fulness, vacuity; all life, death. We cannot question its veracity, nor deny its reality. Absolute faith in consciousness is the first and ever essential element of all reasoning whatever.

Freedom is a revelation of consciousness. And yet nothing is more incapable of proof than human freedom. We cannot believe that every act of man is necessitated from all eternity; but we are equally unable to give any sufficient reason for believing that man can accomplish some effect disconnected from the Infinite Cause. Thus are we shut up in our narrow circle, outside of which all is impenetrable darkness. We are unable to disbelieve that we can work with an end in view. If these revelations of consciousness be true, we have a power superior to, and independent of, matter, — an intelligent, living, free energy. With the truth of consciousness, design and lib-

erty become facts; but these same facts could not exist independent of a free, immutable, eternal, infinite, and designing God. He who denies God, deprives himself of the only possible basis of explaining mental phenomena; he who affirms God, as an eternal, persistent, free, and intelligent force, has in that affirmation the key which unlocks the secrets of mind and matter:

"Hence the force of which we assert persistence is that Absolute Force of which we are individually conscious as the necessary correlate of the force we know. By the persistence of force we really mean the persistence of some Cause which transcends our knowledge and conception. In asserting it we assert an unconditioned Reality without beginning or end." (Spencer: First Principles, 62). This I consider sound theism, and a truly religious assertion. It is equivalent to saying that we know God only as through a glass darkly. The science of the present age, whatever we may think of it as being Christian or anti-Christian, is at least profoundly theistic. Evolution is not atheism, but the recognition of an unseen, all-powerful, immutable, and intelligent Force bringing out of the unknown the known, out of the homogeneous the heterogeneous, out of the undifferentiated the differentiated, working in matter and mind and adapting things to their environments. Some atheistic scientists there undoubtedly are, and always have been; but the great body of scientific thinkers, even of evolutionists, are deeply religious. It is true they do not pretend to have measured the depths of the Infinite One, nor to have experienced the woes of hell, nor the joys of heaven; but we may be sure that he who professes to know the most of God, is he

that really knows the least. Concerning our knowledge of the Deity it is very truly said in the Vedas:

"He by whom it is not thought, by him it is thought; he by whom it is thought, knows it not. It is not understood by those who understand it; it is understood by those who understand it not." (Sacred Books of the East: Talavakara-Upanishad).

Mr. Wallace, one of the founders of the evolution school, in speaking of force in general, says:

"It does not seem improbable that all force may be will force: and thus that the whole universe is not merely dependent on but actually is the will of higher intelligences or of One Supreme Intelligence."

The German botanist, Alex. Braun, says:

"Some say that the descent theory denies creation. But this contrast does not actually exist; for as soon as we look upon creation as a divine effect, not merely belonging to the past or appearing in single abrupt movements, but connected and universally present in time, we can seek and find it nowhere else but in the natural history of development itself." Wigand, von Baur, and Braubach, also declare that evolution is theistic. At the fifty-sixth annual meeting of the British Association of scientists, held in Birmingham the past summer, Prof. Crookes, as President of the Chemical Section, said:

"This building up of evolution is above all not fortuitous: the variation and development which we recognise in the universe run along certain fixed lines which have been preconceived and foreordained. To the careless and hasty eye design and evolution seem antagonistic; the more care-

ful observer sees that evolution, steadily proceeding along an ascending scale of excellence, is the strongest argument in favor of a preconceived plan." (Nature: No. 879, p. 424).

However broad and anti-dogmatic the present age of scientists may be, we doubt not that as a body they would subscribe to these words of Aristotle:

"*Και περιεχει το θειον την ὑλην φυσιν* — The Divine Being comprises the whole of nature." (Met. XI, 8, 19).

The outer world of mind and matter bespeaks to every intelligent mind an Infinite Power, hidden, inscrutable, incomprehensible, and eternally existing as the true subject of nature. Indeed the whole awful universe appears but as a garment which the still more awful Deity has spun, with unseen fibres, for a garment to hide his terrible majesty and unspeakable glory from the gaze of his creatures. But however great the proof of God's existence in the outer world, we have in the inner world, our own consciousness, such proof as cannot be questioned without suicide. Referring to this, Spencer says:

"Grant that among all races who have passed a certain stage of intellectual development, there are certain vague notions concerning the origin and hidden nature of things, and there arises the inference that such notions are the necessary product of progressing intelligence. The endless variety serves but to strengthen the conclusion, showing how in different places and times, like conditions have led to similar trains of thought ending in analogous results. That these countless different and yet allied phenomena presented by all religions are accidental or factitious, is an

untenable supposition. A candid examination of the evidence quite negatives the doctrine that creeds are priestly inventions * * * * * * An unbiassed consideration of its general aspects forces us to conclude that religion, everywhere present as the weft running through the warp of human history, expresses some eternal fact * * * * Though the Absolute cannot in any manner or degree be known, yet we find that its positive existence is a necessary datum of consciousness; that so long as consciousness continues, we cannot for a moment rid it of this datum; and that thus this belief which this datum constitutes, has a higher warrant than any other whatever." (First Principles: pp. 13, 14, 98).

This consciousness of a Power all around and within us explains the searching after God which the peasant as well as the philosopher manifests. It explains the beating heart, the up-turned eye, the imploring look, the penitent breast, and the hope surviving the funeral fire. Of God the Absolute, the First Cause, we must in the deepest sense, remain forever in ignorance, except so far as we are made aware of that Presence by the conscious but indefinable pressure of that Universal Energy. We shall be then conscious not truly of that Cause itself, but of its reflected image. Thus may we judge of the nature of that First Cause by the waves of this Infinite Energy that roll over us. As it is beautifully expressed in the Vedas:

"His form cannot be seen, no one perceives him with the eye. Those who through the heart know him thus abiding in the heart, become immortal." (Svetasvatara Upanishad).

The unknowability of God is asserted not only by all

learned philosophers, but also by the foremost theologians of every age:

"There is but one thing man can be assured of regarding God's nature, to know and perceive that nothing can be revealed in human language concerning God." (Arnobius).

"God is incomprehensible, and incapable of being measured; cannot be grasped by the power of any human understanding, even the purest and brightest." (Origen).

"The eye cannot see him, though he is spiritually visible. He is incomprehensible, though in grace he is manifested. He is beyond our utmost thought." (Tertullian: Apology).

"Our soundest knowledge is to know that we know him not as indeed he is, neither can know him; and our safest eloquence concerning him is our silence when we confess without confession that his glory is ineffable, his greatness above our capacity and reach." (Hooker: Eccles. Polity. vol. I, cap. 2).

"Man," says Protagoras, "is the measure of all things—metron panton;" but the thoughtful soul is almost paralyzed when it attempts to think of God. The basis of all human thought is comparison, or relation. Even our whole being is but the complex result of myriad forces which necessarily tend to produce internal psychical and physical relations corresponding to external relations. Although all definite conceptions of God are thus impossible from the very law of our being; yet there does appear a dark background in the mind of every man, upon which is faintly traced the form of a Power not conditioned as we on time and space; and from this ever present mysterious Form existing in the realms of our shadowy thought, there appear

to arise sounds alike unintelligible and obscure. Groping after we know not what, we nevertheless continue to grope; deceived and deceiving, not having the substance we feast on its shadow. But we are acquainted with intelligence as manifested by ourselves, and have every reason to believe that we are only one form of that Infinite Intelligence manifesting itself in every grade of being from the infinitely little to the infinitely great. We follow the series in the ascending scale until the blaze of intellectual light blinds our vision; here our knowledge ends. But because we cannot pass the gulf, shall we say there is no territory beyond? Is it not more reasonable to imagine at the end of that infinite series the unknown source of all life, the fountain of all virtue, the Great Unknowable, the Creator and Upholder of the universe. Truly may we say that although we know Him not, yet must we believe in Him; and although we see Him not, yet by the law of our very being are we forced to discuss Him who ever revealing himself, remains forever unrevealed; ever making himself known, still continues to be the One forever Unknown. Before Him, as the Infinite Father, the universe bows down. Truly is He the origin, end, and middle of all things, ruling and filling the whole:

Ὁ θεος, ωσπερ και ὁ παλαιος λογος, αρχην τε και τελευτην και μεσα των ὀντων ἁπαντων εχων ευθειᾳ περαινει κατα φυσιν περιπορευομενος — God, as the saying is of old, being the origin, end, and middle of all existences, accomplishes in perfection his work, naturally encompassing the whole." (Plato: Leges, IV, 716, 1).

As the explanation of existence, of every movement men-

tal and physical, as the soul and guiding power of the universe, God remains forever the necessary postulate:

"*Το δε ζητουμενον τουτ' εστι, τις ή της κινησεως αρχη εν τη ψυχη. Δηλον δη, ώσπερ εν τω όλω θεος, και παν εκεινω. Κινει γαρ πως παντα το εν ήμιν θειον. Λογου δ' αρχη ου λογος αλλα τι κρειττον. Τι ουν αν κρειττον και επιστημης ειποι πλην θεος* — The thing in question is, what is the origin of reason in the soul. It is evident that, as in everything else, this is wholly to be found in God. For the divine nature in some manner or other, acts upon and moves the whole within us. The origin of reason is not reason, but something stronger. And what should I say is stronger than intelligence except God?" (Aristotle: Eud. Eth. VII, 14, 19).

Such is not the language of Aristotle only, nor of the Greeks; but of all philosophers of whatever nation or tongue. Truly the "indwelling Deity moves in some manner or other all things." The signs of such an indwelling Deity are on every hand, the marks of intelligence bespeak an Immanent Thought throughout the infinite cosmos:

"Were we compelled to choose between two alternatives of translating mental phenomena into physical or of translating physical phenomena into mental; the latter alternative would seem the more acceptable of the two."

(Spencer: Psychology, vol, I, page 159).

Seeing thus clearly what the mind of the scientific world really is, we are forced to acknowledge it not only theistic but truly religious. It should never be forgotten that a man may be truly religious though tossed on raging seas of doubt and fear. If it can be said of the agnostic, or skeptic, that he confesses too little; it may with equal propriety be said

of him who is heard to speak so positively in religious matters, that he confesses too much:

"There is more faith in honest doubt
Believe me than in half the creeds."

Let us be glad that the discoveries of modern science, all the impressions of the outer on the inner world, all the interpretations by the inner world of self and not-self, all mental investigations whatever, but bind the human heart, already firmly bound, still more firmly to the heart of God.

"So runs my dream: but what am I;
An infant crying in the night:
An infant crying for the light:
And with no language but a cry.
I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs
That slopes through darkness up to God,
I stretch lame hands of faith and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

(Tennyson).

B: SCIENCE AND NATURAL RELIGION.

Natural religion is the broadest of all forms of theistic worship; yet it is much narrower than simple theism. The consensus of scientific thought is, therefore, not so overwhelming in its favor, as in the case of mere theism. Theism is the expression of the fact of God's existence; religion is

the expression of this and much more: it is the expression of the relation, founded on this fact, between the Infinite and the finite, as that of a father to the child. Here the nature of the one is to confess disobedience, acknowledge dependence, and expect forgiveness and aid; and that of the other is to pity and forgive, strengthen and aid. The idea of this relation we see quite well manifested by Anchises:

"At pater Anchises oculos ad sidera laetus
Extulit, et caelo palmas cum voce tetendit:
'Juppiter omnipotens, precibus si flecteris ullis,
Aspice nos; hoc tantum, et si pietate meremur,
Da deinde auxilium pater, atque haec omina firma' —
Joyfully did father, Anchises, raise his eyes to the heavens, and stretching out his hands said: 'O Juppiter omnipotent, if ever thou art moved by prayer, behold us now; in this our great need, if we are worthy of any pity, lend us thine aid, O father, and confirm the omens'!"

(Virgil: Æneid, II, 686-).

In Homer also we find set forth the care for men on the part of the Olympian gods:

"*Ζευς δ' αυτος νεμει ολβον Ολυμπιος ανθρωποισιν, εσθλοις ηδε κακοισιν, ὁπως εθελῃσιν, ἑκαστῳ* — From high heaven does Zeus himself assign to men both good and bad their fate, and as he wills to each." (Odyssey, VI, 187-).

Not less by Plato is God represented as the rewarder of good and the avenger of evil works:

"*Τῳ δ' αει ξυνεπεται δικη των απολειπομενων του θειου νομου τιμωρος, ἡς ὁ μεν ευδαιμονησειν μελλων εχομενος ξυνεπεται ταπεινος και κεκοσμημενος* — And Justice, as his consort, follows as an

avenger on the heels of him who forsakes the divine law; while he who wishes to be happy, adhering to her, follows after her in humble confidence." (Plato: Leges: IV, 716-).

Still more beautifully and fully do we find the fatherhood of God taught in the Vedas:

"O Being inconceivable! I humbly crave thy forgiveness. Thou art the father of all things animate and inanimate; thou art the sage instructor of the whole, worthy to be adored; There is none like unto thee. Wherefore I bow down; and with my body prostrate upon the ground crave thy mercy, Lord! worthy to be adored; for thou shouldst bear with me, even as a father with his son, a friend with his friend, a lover with his beloved. Have mercy, then O heavenly Lord! O mansion of the universe! and show me thy celestial form. I wish to behold thee with the diadem on thy head, O God, image of the universe!"

(Dialogues of Kreeshna and Arjoon).

How beautiful this prayer, how general; in all my theistic studies I have found no principles more agreeable to my nature, more generally acceptable, or more ennobling than those of the Vedas. If ever God gave humanity a revelation higher than nature gives us, I know not on what ground their inspired character can be denied. It is certainly a groundless supposition that the inspiration of the Christian Scriptures necessitates the non-inspired character of the sacred writings of non-Christian people; I can accept the Christian revelation on the grounds of evolution; but when one insists that it is the only revelation of the will of God to His creatures, I must admit that I find it utterly impossible to reconcile such belief with the declared goodness and uni-

versal fatherhood of God. Upon the Brahmin and Christian alike fall the dews of heaven; seed-time and harvest, summer and winter, come in due time to all; so likewise has the God of nature never failed to pour out upon all flesh without respect of persons those higher spiritual blessings at such time and in such manner as is most conducive to their respective welfare. Natural religion, however, admits no miracles, recognizes no particular revelation, rejects the doctrine of the Fall, and considers the doctrine of blood-atonement, as taught by orthodox Christians, as both unjust and blasphemous. On the other hand, while natural religion discards the peculiar principles of all religious systems; it would have men receive those principles common to them all, as the highest knowledge of the human soul concerning its God. Among the religious principles common to all systems of theology, we find set forth faith in God as the creator and upholder of all things; faith in the fatherhood of God; faith in prayer as a natural and reasonable thing; faith in a future life where every man shall be rewarded according to his works.

However broad and few the dogmatic teachings, there nevertheless can be no religious worship without agreement as to the essentials which constitute it, and as to the form of expressing it. In order to religious worship of any kind, when publicly conducted, there must be on the part of each a willingness to relinquish, or even sacrifice, for the welfare of the whole, many things desirable to the individual. This is not such a privation as it appears to be on the surface. Our idiosyncrasies are comparatively few; while the principles we have in common

with the rest of mankind, are very many. If to surrender a private opinion is a pain, it is more than compensated for by the advantages received from united action. None should be ignorant of the fact that the welfare of the race, though less aimed at, is more to be desired than that of the individual. The race as a generic man cannot live without a soul, which is but another expression for the trend of the epoch produced by the merging of the individual thought into the general or social thought. The sanction for the relinquishment of personal views, and the merging of private desires into social desires, of private judgment into general judgment, is found in the well grounded belief that the social and general judgment, when executed, is more productive of even individual good; and, since the end of human activity is the perfection of the race, more in accordance with the laws of our nature.

Aristotle considered religion so necessary to the welfare of man, and, therefore, of the state, that he taught that none but the highest intellects gathered from the best society, should be permitted to perform the priestly function; that they should receive a liberal compensation from the public treasury; that their work and duties should be supervised by the state; that their office should be held in great honor; and that they should be highly respected by all:

"*Αλλα δ' ειδος επιμελειας ἡ περι τους θεους, οιον ἱερεις. Αλλ' απο της κοινης ἑστιας εχουσι την τιμην . . . θυτε γαρ γεωργον ουτε βαναυσον ἱερεα καταστατεον: ὑπο γαρ πολιτων πρεπει τιμασθαι τους θεους* — Another kind of public charge, is that relating to God, such as the priesthood. These must

be paid out of the public treasury. The priesthood must not be taken from the lower orders of society; for it is proper that God should be held in honor by the citizens."

(Republic, VI, 8, 18; VII, 9, 9).

Accepting the principles of natural religion, the conditions of man's well-being may in brief be said to be fulfilled by living a virtuous life. In the words of Madame de Stael:

"Soyez vertueux, soyez croyants, soyez libres, respectez ce que vous aimez, cherchez l'immortalité dans l'amour et la divinité dans la nature; enfin sanctifiez votre ame comme un temple, et l'ange des nobles pensées ne dedaignera pas d'y apparaitre—Be virtuous, be thoughtful, be liberal, respect that which you love, strive for immortality in the love and the divinity of nature; finally consecrate your soul as a temple, and the angel of noble thoughts will not think it beneath him to appear to you."

The character in which God delights is beautifully portrayed in the Vedas:

"He my servant is dear unto me, who is free from enmity, the friend of all nature, merciful, exempt from pride and selfishness, the same in pleasure and pain, patient of wrongs, contented, constantly devout, of subdued passions, and firm resolves, and whose mind and understanding are fixed on me." (Dialogues of Kreeshna and Arjoon).

Whoever lives according to his opportunities, always seeking to know his duty and to discharge the same, conscious that God brings him to judgment for every thought and act, whatever be his creed or faith, he undoubtedly is the child of God, and heir of whatever blessings the infinite Father may have in store for the children of men. Surely

such a child of God was Spinoza who uttered that sublime and evident truth:

"Quidquid est in Deo est, et nihil sine Deo neque esse neque concipi potest — Whatever exists, exists in God; and nothing can exist nor be conceived apart from God."

The value of religion to man's progress is very properly stated by one of the foremost writers of the age, in these words:

"There is hidden in every one of the sacred books something that can lift up the human heart from the earth to a higher world, something that can make man feel the omnipresence of a higher Power, something that can make him shrink from evil and incline to the good, something to sustain him in the short journey through life, with its bright moments of happiness and its long hours of terrible distress.' (Sacred Books of the East: vol. I, intro.).

The many activities called forth by the needs of life lead to great bodily waste. Hunger and weariness are but the call of nature for a new supply of energy. None of us would dare distrust this natural call, or act as if it had given us a false warning. It is hard to believe that the call of the weary, exhausted, sin-stricken, fainting soul to its God, is any less a natural cry.

Whatever be the origin of the longings in man after God and immortality, one thing is certain, their universal prevalence, continuance, and growth have led all nations to regard the establishment of religious institutions as necessary to the well-being of the state. This is asserted by Aristotle:

"*Πεμπτον δε και πρωτον την περι το θειον επιμελειαν, ην κα-*

λουσιν ἱερατειαν . . . Τα μεν ουν εργα ταυτ' εστιν ὡν δειται πασα πολις ὡς ειπειν — As the fifth in order but first in importance, we mention the divine service, which is called the priestly. These things are, therefore, so to speak, the necessaries for the well-being of every state."

(Republic, VII, 8, 7, 8.)

Temple, priest and altar have ever had a magic power over the hearts of men; and although this power has frequently been used for evil, we must believe that it has more frequently been used for good. Often has the priesthood yielded unholy service to the state, that their own order might be advanced and their pride and lust satiated. No priest has ever given greater proof of this than he serving at Christian altars. By threats, by violence, by bribery, by plot and cunning, have priests ever gleaned in the field of power:

"As the new religion grew to political power, zealous legislators were eager to promote its ascendancy by the means of political sanctions. Pagans, Jews, heretics, apostates, protestants, papists, were successively frowned upon by the legislator, and for a long season subjected to incapacities and disabilities as great as, or greater than, those which weighed upon infamies."

(Post's Gaius' Commentaries: 127).

"Puritanism was itself a grinding social tyranny that wrought out its ends by unscrupulous detraction, and by the bundling of things which should have been sacred even to the fanatic, if he really believed in the cause for which he raged." (Stubbs: Constitutional His. of Eng., III, 618).

And yet the believer in natural religion will not raze the

temple, nor will he kill the priest, nor will he cease to worship; rather will he patiently work for the elevation of the race until virtue shall cover the earth as the waters cover the great deep. Not even the agnostic expresses any hope or desire that the religious observances prevailing among the different people of the world, pass away. Among them no greater authority than Spencer can be adduced, who, in speaking of this, makes use of the following language:

"Though with the transition from dogmatic theism to agnosticism, all observances implying the thought of propitiation may be expected to lapse, yet it does not follow that there will lapse all observances tending to keep alive a consciousness of the relation in which we stand to the Unknown Cause, and tending to give expression to the sentiment accompanying that consciousness. There will remain a need for qualifying that too prosaic and material form of life which tends to result from absorption in daily work; and there will ever be a sphere for those who are able to impress their hearers with a due sense of the mystery in which the origin and meaning of the universe are shrouded. . . . Preaching tends more and more to assume an ethical character. Dogmatic theology with its promises of reward and threats of damnation, bears a diminishing ratio to the insistences of justice, honesty, kindness and sincerity." (Eccles. Institutions, sections 653, 655).

I cannot but admire such men as Spinoza, Fichte, Schelling, Hegel, Jacobi, Schleiermacher, Strauss, Renan, Schopenhauer, Mill, Carlysle, Darwin, Bain, Spencer, and Emerson. They are great souls illuminated by that Universal Light and raised up by that Universal Power to rescue

man from bigotry and tyranny and to raise him to the dignity of a being in whom is the breath of the Almighty. If the rule for correct living, given by Marcus Aurelius,—

"Reverence the Gods and help men,"—

is the essence of all true religion, and it is, then is it possessed by most of these great men in its depths and purity. It is not creed but virtue that saves the soul; and whatever may be a man's profession, of one thing we may be sure, only the virtuous man is loved of God. Such a man is the peculiar care of God, and whatever happens to him, sickness or health, poverty or riches, life or death, it is all for his real good. Well has the divine Plato told us that the soul whose heart beats after virtue, whose mind seeks more and more to be likened after God in virtue and true holiness, can never be forgotten by the Infinite Father:

"*Τῳ δε θεοφιλει ουχ ὁμολογησομεν, ὁσα γε απο θεων γιγνεται, παντα γιγνεσθαι ὡς διον τε αριστα, ει μη τι αναγκαιον αυτῳ κακον εκ προτερας ἁμαρτιας ὑπηρχε; Οὑτως ἀρα ὑπολῃπτεον περι του δικαιου ανδρος, εἀν τ' εν πενιᾳ γιγνηται εαν τ' εν νοσοις η τινι ἀλλῳ των δοκουντων κακων, ὡς τουτῳ ταυτα εις αγαθον τι τελευτησει ζωντι η αποθανοντι. Ου γαρ δη ὑπο γε θεων ποτε ἀμελειται ὁς αν προθυμεισθαι εθελῃ δικαιος γιγνεσθαι και επιτηδευων αρετην εις ὁσον δυνατον ανθρωπῳ ὁμοιουσθαι θεῳ*—

Then shall we not admit that whatever happens from God to the god-loving man, happens in such a way as to bring about his highest good, unless he suffer the effects of some evil resulting from past sin? Thus must we believe concerning the just man that, whether afflicted with poverty, disease, or any other of the apparent evils of life, all these things will accomplish for him, whether living or dying, some real

good. For it is not possible that God can be at any time unmindful of him who earnestly wishes to become just, and, striving after virtue, to become like God, as far as mortal man can." (Civitas, X, 612, 613).

Such could be the language of him only who as an earnest child of nature, was a true son of God; these words are the real embodiment of Plato's thought, they are not empty sounds. What confidence in God, patience of evil, love of the truth, nobility of soul, and oneness with nature are here manifested! Though Christ was unknown to him, and unthought of, he yet drank deeply of the Father of all. And as he was not alone in those days, so through all the ages have there been souls almost drunken with divinity, though living without Christ.

Shall we curse men who, though not believing as we do, arise to far greater heights of self-control and spiritual purity! Unbelieving as they may be, we yet see in them the reflection of purer manhood and wills more resigned to nature and nature's God, than in ourselves. Hear one of these great souls:

"Everything is harmonious to me which is harmonious to thee, O Universe; nothing is too early or too late for me which is in time for thee. Everything is fruit to me which thy seasons bring, O nature; from thee are all things, to thee all things return. The Athenians say 'Beloved City of Cycrops;' and shall I not say 'Beloved City of God.'"

(Marcus Aurelius).

Such depths of resignation and soul-purity are rarely found among Christians. Such men in the words of Christ "hunger and thirst" after holiness and purity of life.

Shall we curse men for finding the dear Father of all making himself known without respect of persons to all his sorrow-stricken children! Shall we utter maledictions because they see not with our eye, when beholding the face of the Almighty! These are they who, looking with eager eyes into the awful void around and within us for light and comfort, preach that truly everlasting gospel that all are bound by golden cords of love to the merciful heart of God. Was Schopenhauer the worse because he could say:

"How does every line display its firm, definite and throughout harmonious meaning! From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy, and earnest spirit. Indian air surrounds us, and original thoughts of kindred spirits. And oh; how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions, and of all philosophy that cringes before these superstitions! In the whole world there is no study, except that of the originals; so beneficial or so elevating as that of the Oupnekat. It has been my solace in life, it will be the solace of my death."

Natural religion, accepting no peculiar revelation, cares not for the religion a man professes; it demands as the one condition of happiness and true worth, here or hereafter, a virtuous life. And I doubt not that such a life is a passport throughout the great universe of God. Let us not care for the faith a man professes, provided that by it his soul clings to God, the beautiful and good, and that under its influence he lives a manly and devout life. Christ came not for his own glory, but for that of the Father; and he that loveth most humanity, he it surely is that God most loves. Instead

of cursing, let Christians be glad that such men have found something which may help them bear the burden of life, which ennobles and lifts them up, and leads their despairing souls to God. Let us acknowledge the true and the good wherever we find it, whether in the Brahmin or the Christian.

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all."

C: SCIENCE AND REVEALED RELIGION.

(A): REVELATION IN GENERAL:

We have now come to the consideration of revealed religion. At the outset it must be stated that we no sooner affirm its existence than multitudes of scientific men question our assertion and refuse their assent. The opinion of such men may be said to be, on the whole, in agreement with that of Darwin who in answer to the questions of a Dutch student in the year 1873, expressed his own thus:

"I am sure that you will excuse my writing at length, when I tell you that I have long been much out of health, and am now staying away from my home for rest. It is impossible to answer your questions briefly; and I am not sure that I could do so, even if I wrote at length. But I may say that the impossibility of conceiving that this grand universe, with our conscious selves, arose through chance, seems to me the chief argument for the existence of God; but whether this is an argument of real value, I have never been able to decide. I am aware that if we admit a first

cause, the mind still craves to know whence it came, and how it arose. Nor can I overlook the difficulty from the immense amount of suffering through the world. I am also induced to defer to a certain extent to the judgment of the many able men who have fully believed in God; but here again I see how poor an argument this is. The safest conclusion seems to me that the whole subject is beyond the scope of man's intellect; but man can do his duty." Again in answer to the repeated question of a German student, in 1879, writing from Down, Beekenham, Kent, the same author says:

"Down, Beekenham, Kent, June 5th, 1879.

"To Nicholas Mengden, —

Dear Sir: I am an old man much engaged and out of health, and I cannot spare time to answer your questions fully, — nor indeed can they be answered. Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself I do not believe that there has ever been a Revelation. As for a future life, every man must judge for himself between conflicting and vague probabilities. Wishing you happiness, I remain

Yours faithfully,

CHARLES DARWIN."

The general unbelief in the miraculous which now characterizes the whole scientific world, is of very recent date. It has arisen the present century as the result of discoveries of scientific investigation. Within the past sixty years the great sciences of biology, chemistry, geology, and physics, with all the far-reaching and universal deductions made

therefrom, have been acquired. The doctrines of the Conservation of Energy, now universally received, and Evolution, now received by the most eminent in every department of science, have had their birth within the same period; and their acceptation has changed the whole world's mode of thinking.

"The greater number of naturalists consider the doctrine of Evolution as firmly established to-day as is the Copernican theory of planetary revolution, the theory of gravitation, or the undulatory theory of light."

(Angelo Heilprin: Geolog. Evidences of Ev., 1888.)

In Biology the advances have been marvelous. While life-force yet remains a mystery, it is well enough known to-day that the germ out of which man is built differs in no visible respect from that which constitutes the germ of any animal, or plant. The simplest form of life is that which is common to every living thing. The name of this elementary life, is protoplasm. It is a colorless, jelly-like, heterogeneous substance, very unstable in its composition. The lowest known form of animal life, called Bathybius, differs but little, if at all, from a molecule of protoplasm; and man, the highest form of animal life, is only a multitude of these molecules arranged differently in different parts of the body, according to the function to be performed.

Of Geology, although the first volume of Lyell's Principles appeared only in 1830, we know that it has made us acquainted with the history of the earth, and with her extinct forms of plant and animal life. Her history is indelibly written in tables of stone; and those who will, may know

her biography from her cradle, the bosom of the sun, to her present state of declining life.

The spectroscope has revealed to us the nature and condition of the sun, stars, and comets. The latter bodies being known, are no longer feared; nor can their frightful appearances again be used to forward the evil designs of the ecclesiastics. Astronomy teaches us that the sun with all its attendant bodies, is but a small star with its satellites revolving around some common astral centre of gravity. Since the days of Newton who made the great discovery of universal gravitation, all movements are more and more referred to general laws. Indeed it may in truth be said that we live to-day under the conscious sway of universal law.

In Chemistry rapid strides have been made. As the mighty globes swinging in the awful universe tell us of their similarity in constitution, origin, and history; so of the atoms which form these globes, is it believed that their ultimate substance is common. By whatever name we call matter under different atomic arrangement or association, it is quite generally admitted that there is but one ultimate substance; and that even the different forces of matter and mind may be but the manifestation of one common, universal force, or being, acting everywhere according to law and order.

The days of little things in science are over; great discoveries may now be expected. We are yet to behold more clearly the footprints of the Everlasting Father. If a man, having fallen asleep sixty years ago, were now to awake, he would not know the earth. On beholding the locomotive, he would imagine he saw the medieval devil; and the telegraph he would declare to be the work of occult powers. On look-

ing for his fairies, they would nowhere be found; his witches and wizards would long ago have been dead. In the words of Huxley, before the British Association of scientists: —

"For good or for evil we have passed into a new epoch,— the epoch of science."

This means that science is ruler of the world; it is she that to-day speaks ex cathedra. It certainly may be said that all men of even a very moderate education are to a very large extent governed in their action by the opinions of scientists; and that all in search after any form of truth whatever, accept as facts, undisputed scientific determinations. This is nowhere made more manifest than in the pulpit of to-day, when the man in it is educated, that is, conversant with the thought of the age in which he lives. Such a man knows little or nothing of hell; little or nothing of damnation; but he is not slow in speaking to us of our duties one to another, as children of the same dear God who loveth all; and of the deep satisfaction which results from doing good; of the heaven abiding in the breast of the virtuous, of the hell raging in the breast of the vicious. But in the monstrous doctrines of old, which the ignorant man labors so earnestly to inculcate, the educated minister does not deal, and does not believe. It is well, therefore, that we should know what science, which represents so largely the intellect of the world, thinks of our faith.

a: *The Fact of a Revelation.*

The world is scientific; the world is theistic; the world is religious. That man is theistic and religious is a necessary consequence of his nature and environments. But can we add to this the assertion that in addition to man's indef-

inite knowledge of God, we have a Revelation. Should we, while affirming the existence of God, deny that we have any higher knowledge of him than nature gives us, such a denial must be based on one of the following suppositions:

A Revelation is impossible;
A Revelation is useless;
A Revelation has never been made.

(a): Is a Revelation Possible:

If we deny the possibility of a Revelation, it must be on some one of the following grounds:

God is not free;
God is unknowable;
A Revelation could not be proved.

I: In answer to the assertion that God is not free, we have the admission on the part of even the most eminent evolutionists that there are in nature the marks of design. The opinions of atheists, such as Haeckel, Seidlitz, Oscar Schmidt, Clifford, and others, negative all marks of design in the universe; but we have shown, and we affirm, that the scientific world, as such, is theistic. On the question of the marks of design in nature, we again quote Prof. Crookes:

"This building up of evolution is above all not fortuitous; the variation and development which we recognise in the universe, run along certain fixed lines which have been preconceived and fore-ordained. To the careless and hasty eye evolution seems antagonistic to design; but the more careful observer sees that evolution steadily proceeding along an ascending scale of excellence, is the strongest argument in favor of a preconceived plan." This opinion of Crookes was announced in the year 1886, before as emi-

nent a body of men as the earth ever saw,—the British Association of Scientists. Among the many English scientists who see in nature the marks of design, we may mention the names of Owen, Wallace, Darwin, Romanes, Dawson, Lyell and others; and very many of the most eminent German scientists take their stand with them: Here are found such great names as Heer, Koelliker, Baumgarten, Braun, Volkman, Schaaffhausen, Maedler, Wigand, von Baer, and many others. We affirm without fear of contradiction that, notwithstanding some exceptions, the scientific world, as such, believes in design. But a designing mind must necessarily be free. Therefore we cannot deny the possibility of a Revelation on the ground that God is not free. And let us not forget that we have already shown that apart from the teaching of the physical scientists, admitting our own freedom, the freedom of God follows as a necessary consequence. Failing to disprove the possibility of a Revelation on the ground that God is not free, shall we next assert its impossibility on the ground that—

II: God Is Unknowable.

It seems to us that the word, "unknowability," carries with it an ambiguity. If it be meant that we cannot comprehend the Infinite One, we admit it. It were absurd to say that the limited could comprehend the unlimited; the conditioned, the unconditioned. But if on the other hand it be meant that we are unable to have any idea of the nature and attributes of God, I deny the truth of the assertion.

"We are compelled by the constitution of our mind, to believe in the existence of an Absolute and Infinite Being."

(Mansel). "Unless a real Non-relative or Absolute be postulated the relative becomes absolute, and so brings the argument to a contradiction. And on contemplating the process of thought, we have equally seen how impossible it is to get rid of the consciousness of an actuality lying behind appearances; and how from this impossibility results our indestructible belief in that actuality. Clearly then the very demonstration that a definite consciousness of the Absolute is impossible, unavoidably pre-supposes an indefinite consciousness of it."

(Spencer: First Principles, sect. 26).

As it is impossible to find a mind more capable than Spencer's of speaking on this abstruse subject, the knowability or unknowability of God, we rest on his authority, and hold that we have an indefinite knowledge of the Absolute or God, and affirm that we have no scientific ground for denying the possibility of a Revelation on the grounds of the unknowability of God.

III: If we deny the possibility of a Revelation on the ground that it could not be proved, we have only to cite the ablest logician of this century, himself an infidel:

"It is evidently impossible to maintain that if a supernatural fact really occurred, proof of its occurrence cannot be accessible to human faculties. The only question to be entertained is that of evidence." (Mill: Essays on Religion). We cannot therefore deny the possibility of a Revelation on the grounds that no evidence could substantiate it.

(b): The second ground assumed for disbelieving in a Revelation, is that it would be useless. In a world where so

much uncertainty attends every act; where every moment is full of anxiety; where the days are full of labor and strife, and the nights of sad and painful reflections; where every house is full of broken hearts, and every bosom is a grave; where every one is longing to know if we shall ever again meet with those loved ones who went away from us into the gloom of death, — can it be said that in such a world there is no need of a Revelation? We affirm, therefore, that we cannot deny the possibility of a Revelation on the grounds that it would be useless. We pass, therefore, to the third main ground for refusing to believe in a Revelation: —

(c) Has a Revelation ever been made:

We must understand that Christians are not the only people who claim for their religion a divine origin; and it must be admitted that it is indeed very difficult, if not wholly impossible, to find any criteria which, when applied, can enable the critical and unprejudiced mind to conclude that the Christian religion has any sufficient grounds for its exclusive claim to a divine origin. Christians frequently adduce in proof of such claim the great age of the Christian Church, or the many adherents of their faith, or the remarkable rapidity of its early progress, or the purity of Christian doctrine, or the many alleged miracles. Now I am obliged to confess that I can find but little in these adductions to substantiate the exclusive claim of the Christian Church to a divine origin. If age or numbers of adherents, or rapidity of progress, could determine the question whether or not a religion is divine, then the claim of the Christian cannot take precedence. Nor can the Christian easily, if at all,

substantiate his exclusive claim to a divine origin for his faith by the purity of Christian doctrine; for I must admit that all, or nearly all, the sublime moral teaching of the Christian Church can be found scattered through the teachings of moralists and religionists who were non-Christian. As to attempting to substantiate the exclusive claim to a divine origin of the Christian faith, by pointing to the many alleged miracles, we have only to say that in like manner do the followers of all religions.

There is much in the Bible, as in the sacred books of other people, accepted as inspired, which really clothes the Deity with diabolism.

To the fact that these assertions are true must be referred the falling away from the Christian Church of such famous characters as Renan, Schopenhauer, Carlysle, Mill, George Elliot, and countless numbers of others. Carlysle was a rigid Presbyterian; Renan was a devout Roman Catholic, a fine Hebrew scholar, and prepared for the priesthood; George Elliot was an Evangelical, I believe, of the Methodist type; and Mill was brought up, I believe, a Presbyterian.

In addition to various insignificant faiths claiming a divine origin, there are not less than three universal religions, each of which has always put forward very similar arguments in proof of its divine origin.

Buddism: This was a widely prevailing religion long before the foundation of Christianity. It numbers to day about 500,000,000 adherents.

Islamism: This has spread among a great many races — Semites, Aryans, Tartars, Negroes and others.

Its foundation occurred about 577 years subsequent to that of Christianity. It numbers to-day about 207,000,000 adherents, and is rapidly spreading in some parts of the world.

Christianity: The Christian church was founded about 1859 years ago, and has to-day about 400,000,000 adherents.

In addition to the claims of a divine origin on the part of each of these world-wide religions, it should be stated that such claims were made also by the religions of Greece and Rome. Here also we find miracles and the fulfilment of prophecy, brought forward in proof of such origin. That the Greek and Roman peoples had faith in their religions, is sufficiently attested by the position of their priests, by the magnificence of their temples, and by the largeness of their offerings and sacrifices.

The system of Buddism dates back not less than three thousand years, and is full of miracles and manifestations of the Deity; and Mohammedanism in proof of its divine foundation, presents us a long list of most wonderful occurrences.

Mahomet: This remarkable man was born in Mecca, April, 569. The name of his father was Abdallah who was so very handsome that not less than two hundred beautiful virgins died broken-hearted, on his union in marriage with Almina, afterwards to become the mother of Mahomet. At the moment of his birth report says that the new-born child raised his eyes to heaven and cried: "There is no God but God, and I am his prophet."

Heaven and earth we are told shook at his advent. "The lake Sawa shrank back to its secret springs; the palace of Khosru, King of Persia, shook to its foundations; the sacred fire of Zoroaster, which had uninterruptedly burned for more than a thousand years, was suddenly extinguished; and the demons which lurk in the stars and exert a malignant influence over the children of men, were cast forth by the pure angels and hurled, with their arch-leader, Eblis or Lucifer, into the depths of the sea." (Irving: Life of Mahomet.)

Mahomet when only three years old was visited by two angels who laid him on the ground, took out his heart, cleansed it from all impurity, filled it with faith and prophetic light, and finally replaced it in the breast of the child. They also marked him between the shoulders with the seal of prophecy, and caused a celestial light to radiate from his countenance, which was never thereafter to leave him. When forty years old he was again visited by an angel who gave him a roll, and commanded him to read it. This roll is said to have been the Koran, the faith of Islam.

Jesus Christ: By this name is the Founder of the Christian Church known; and in this name do all Christians hope.

Jesus Christ was born in the reign of Herod the Great, who died in the year 750 A. U. C. This fixes the birth of Christ not later than 1892 years ago, or about four years antecedent to the reputed time of his birth. At this date a virgin who at the same time was the wife of Joseph, a Nazarene, a carpenter by trade, is said to have brought forth a son, and by heavenly direction to have called his name Jesus. At the time of his birth wonderful things are

said to have occurred. It is said that angels announced him to be the savior of the world; that an unknown star directed some wise and religious men to the place where the new-born child lay; that he was of the line of the Jewish priesthood, and of the tribe of Judah. Herod, it is said, having heard that a child was born who should be king, fearing the loss of his throne, issued an edict to destroy all the male children under two years of age. The savage work begun, an angel, according to report, ordered the parents into Egypt, whence they returned, as soon as they could with safety, to Nazareth, a village in Palestine. Such education as the village afforded we may believe he received; and like Timothy, he must have known the Old Testament writings at an early age. At the age of twelve he is said to have been found in the temple, reasoning with, and confounding, the Jewish doctors. Nothing further is reported of this wonderful child, in the received or so-called canonical Scriptures, for about eighteen years. In the apocryphal gospels, however, which are classed by all among the very earliest Christian remains, and by not a few said to be the originals of our so-called canonical Gospels, we have quite a full account of the boyhood of Jesus. In these gospels, although he remains the wonder-worker, Jesus is represented as possessing all those qualities of mind and heart which peculiarly characterise children, such as disobedience, disrespect, envy, jealously, spite, revenge, etc. Indeed, nothing can be clearer proof of the utter lack of the critical spirit of the early Christians, if not of the Apostles themselves, and, therefore, of their untrustworthiness as witnesses and judges of what they allege to be supernatural occurrences, than the undoubted fact that these

so-called apocryphal gospels, were at least produced and gained currency in the very earliest Christian times, if not in the Apostolic. From a study of these apocryphal writings, many have been led to reject, as not worthy of credence, the Gospels which Christians to-day receive as canonical, whether original or derived. I sincerely think that the making public these original remains of Christianity will have the effect of weakening rather than strengthening men's faith in the divine origin of Christianity, as far as we mean by this that it is the only divine and authoritative Revelation. We will here give a few of the reputed actions of Jesus, as reported in these so-called apocryphal writings:

"And it came to pass, after Jesus had returned out of Egypt, when he was in Galilee, and entering on the fourth year of his age, that on the Sabbath day he was playing with some children at the bed of the Jordan. And as he sat there, Jesus made to himself seven pools of clay, and to each of them he made passages, through which at his command he brought water from the torrent into the pool, and took it back again. Then one of those children, a son of the devil, moved with envy, shut the passages which supplied the pools with water, and overthrew what Jesus had built up. Then said Jesus to him: Woe unto thee, thou son of death, thou son of Satan! Dost thou destroy the works which I have wrought? And immediately he who had done this died. Then with great uproar the parents of the dead boy cried out against Mary and Joseph, saying to them: Your son has cursed our son, and he is dead. And when Joseph and Mary heard this, they came forthwith to Jesus on account of the outcry of the parents of the boy,

and the gathering together of the Jews. But Joseph said privately to Mary: I dare not speak to him, but do you admonish him, and say: Why hast thou raised against us the hatred of the people; and why must the troublesome hatred of men be borne by us? And his mother having come to him, asked him saying: My Lord what was it that he did to bring about his death? And he said: He deserved death because he scattered the works that I had made. Then his mother asked him, saying: Do not so, my Lord, because all men rise up against us. But he, wishing not to grieve his mother, with his right foot kicked the hinder parts of the dead boy, and said to him: Rise, thou son of iniquity; for thou are not worthy to enter into the rest of my Father, because thou didst destroy the works which I had made. Then he who had been dead, rose up, and went away. And Jesus by the word of his power, brought water into the pools by the aqueduct. And again the son of Annas, a priest of the temple, who had come with Joseph holding his rod in his hands in the sight of all, with great fury broke down the dams which Jesus had made with his own hands, and let out the water which he had collected in them from the torrent. Moreover, he shut the aqueduct by which the water came in, and then broke it down. And when Jesus saw it, he said to that boy who had destroyed his dams: O most wicked seed of iniquity! O son of death! O workshop of Satan! verily the fruit of thy seed shall be without strength, and thy root without moisture, and thy branches withered, bearing no fruit. And immediately, in the sight of all, the boy withered away and died. . . . Then Joseph trembled and took hold of Jesus, and went

with him to his own house, and his mother with him. And behold suddenly from the opposite direction a boy, also a worker of iniquity, ran up and came against the shoulder of Jesus, wishing to make sport of him, or to hurt him if he could. And Jesus said to him: Thou shalt not go back safe and sound from the way that thou goest. And immediately he fell down and died. And the parents of the dead boy came to Joseph, and said to him: Take away that Jesus from this place for he cannot live with us in this town; or at least teach him to bless and not to curse. And Joseph came up to Jesus and admonished him, saying: Why dost thou such things? For already many are in grief and against thee, and hate us on thy account, and we endure the reproaches of men because of thee. . . . Lions and panthers adored him likewise, and accompanied them in the desert. Wherever Joseph and the blessed Mary went, they went before them showing them the way, and bowing their heads; and showing their submission by wagging their tails, they adored him with great reverence. . . . But a Pharisee who was with Jesus took an olive branch, and began to let the water out of the fountain which Jesus had made. And when Jesus saw this, he said to him in a rage: Thou impious and ignorant Sodomite, what harm have my works the fountains of water done thee? Behold, thou shalt become as a dry tree, having neither roots nor branch, nor fruit. And immediately he dried up, and fell to the ground and died. And his parents took him away dead, and reproached Joseph, saying: See what thy son has done; teach him to pray, and not to blaspheme. . . . And a few days after Jesus was walking through the town when

one of the children ran up and struck Jesus on the arm. And Jesus said to him: So shalt thou not finish thy journey. And immediately he fell to the ground and died. . . And they circumcised him in the cave. And the old Hebrew woman took the piece of skin; but some say that she took the navelstring, and laid it past in a jar of old oil of nard. And she had a son, a dealer in unguents, and she gave it to him, saying: See that thou do not sell this jar of unguent of nard, even although three hundred denarii should be offered thee for it. And this is that jar which Mary the sinner bought and poured upon the head and feet of our Lord Jesus Christ, which thereafter she wiped with the hair of her head. . . . There was also a young woman afflicted with Satan; for that accursed wretch repeatedly appeared to her in the form of a huge dragon, and prepared to swallow her. He also sucked out all her blood so that she was left like a corpse. . . . O the great miracle which was done as soon as the dragon saw the cloth of the Lord Jesus from which the fire darted, and was cast upon his head and eyes! And with great fear he departed from the girl and never afterwards appeared to her. . . . And the son of Hanan came up to the fishpond of Jesus, and kicked it with his shoes, and the water of it vanished away. And the Lord Jesus said to him: As that water has vanished away, so thy life shall likewise vanish away. And immediately that boy dried up. (Gospel of Mathew, 19, 26, 28, 29; Gospel of Thomas, 4, 5; Of the Infancy of the Savior, 5, 34, 46).

Passing from these apocryphal accounts, we may believe that Jesus grew up like other children, and learned the

trade of his father. At the age of thirty we find him on the banks of the famous Jordon, seeking baptism from the hands of a prophet called John. At his baptism report says that a dove descended from heaven upon him, that then and there was there a voice heard saying; "This is my beloved son, hear ye him." At another time, when with his disciples, on his suddenly looking up to the skies, and saying: "Father, glorify thy son," a voice is said to have been heard, saying, "I have both glorified it and will glorify it again." This Jesus lived about thirty-three years. For two or three years he went about doing good; and, as in the case of the founders of other religions, he is reported to have been a worker of miracles. He is said to have healed the sick, given sight to the blind, caused the deaf to hear, the dumb to speak, and the dead to live. He is represented as professing to be the Son of God, and to have been with God from all eternity, and to have the power to forgive the sins of men. For making this profession, the Jews, supposing him guilty of blasphemy, crucified him. They said: "He being man maketh himself equal with God." After his death his body is said to have been laid in a new sepulchre, which according to report was guarded to prevent the stealing of the body away. On the third day report says an angel appeared and rolled away the stone from before the door of the sepulchre; and that thereupon the crucified Christ arose from the dead, according to promise, walked forth and remained with his disciples forty days; and that after the expiration of this period, he ascended bodily and visibly into heaven. Such is a brief and true synopsis, from the accounts given us, of the life of him who is called the Christ, the only begotten Son of the Everlasting Father.

We have seen how various and wonderful are the miracles to which the Christian Church refers in proof of its claim. But can any competent judge affirm that these miracles are any more various and wonderful, or that they are better substantiated than those to which the Mohammedans refer in proof of the divine mission of Mahomet?

Speaking of the miracles in general says a competent judge and able logician:

"There is, therefore, a vast preponderance of probability against a miracle - - - To all these considerations ought to be added the extremely imperfect nature of the testimony itself which we possess for these miracles. Take it at the best, it is the uncross-examined testimony of extremely ignorant people, credulous as such usually are, honourably credulous when the excellence of the doctrine or just reverence for the teacher makes them eager to believe; unaccustomed to draw the line between the perceptions of sense, and what is superinduced upon them by the suggestions of a lively imagination; unversed in the difficult art of deciding between appearances and reality, and between the natural and the supernatural; in times moreover when no one thought it worth while to contradict alleged miracles, because it was the belief of the age that miracles in themselves prove nothing, since they could be worked by a lying spirit as well as by the spirit of God. Such were the witnesses; and even of them we do not possess the direct testimony; the documents, of date long subsequent, even on the orthodox theory, which contain the only history of the events, very often do not even name the supposed eye-witnesses - - - - The Catholic Church, indeed, holds

as an article of faith that miracles have never ceased, and new ones continue to be now and then brought forth and believed, even in the present incredulous age — yet if in an incredulous generation, certainly not among the incredulous portion of it, but always among people who, in addition to the most childish ignorance, have grown up (as all do who are educated by the Catholic clergy) trained in the persuasion that it is a duty to believe and a sin to doubt; that it is dangerous to be skeptical about anything which is tendered for belief in the name of the true religion; and that nothing is so contrary to piety as incredulity. But these miracles which no one but a Roman Catholic, and by no means every Roman Catholic believes, rest frequently upon an amount of testimony greatly surpassing that which we possess for any of the early miracles; and superior especially in one of the most essential points, that in many cases the alleged eye-witnesses are known, and we have their story at first hand - - - The conclusion I draw is that miracles have no claim whatever to the character of historical facts and are wholly invalid as evidence of any revelation - - - - All the knowledge we now possess concerning the history of the human mind, tends to the conclusion that (Christianity) arose at the appointed time by natural development."

(J. S. Mill: Essays on Religion, — Revelation).

"As an ancient book claiming the same origin as other books the Old Testament is without a rival, but its unnatural exaltation provokes recoil and rejection." (Prof. Tyndall).

We have no doubt that the scientific world is in full accord with the opinions thus expressed by these well known and able writers: it does not believe that the Christian's exclu-

sive claim to a divine Revelation has been, or can be, substantiated; or that Christianity is essentially different in its origin and development from other religions. But even admitting the truth of their position, it does not follow that the general principles of Christianity are, therefore, not divine.

(B): THE CHRISTIAN REVELATION:

a. ITS NATURE AND CLAIMS: —

Exaggeration is the most common and destructive vice of the age. We meet it everywhere. From the platform it goes up like sky-rockets; in the pulpit it is the terror of the ignorant, and the disgust of the wise. By it the light of the hearthstone is put out, truth obscured, and temperance put to flight. The world is full of difficulties, but no pursuit in life is so crowded with profound mysteries as is the work of the Christian minister. No thought requires such powers of mind; all thought outside of it, is not so full of difficulties. The church is a school of art, because she uses it in all her outward forms; a school of ethics, because she is the teacher of man's duty to man; a school of philosophy, because she must use it as a frame to set her ideas in; a school of science, because it helps her to interpret the finger-work of God; a school of literature, because by this she communicates what she knows and what is revealed to her; a school of theology, because her special work is to know and make known the one God and Father of all. An aptitude for books and a devout soul, forsooth, are not enough here. There is need of a rich, honorable, devout, studious, cultivated, highly-endowed mind replenished with all the stores

of varied learning, in order to preach acceptably the Gospel of Christ, and receive the confidence of thinking men. Such men will be found in the pulpit, when mind is once more acknowledged and thought rewarded.

(a): ORIGIN AND GROWTH OF THE NEW TESTAMENT SCRIPTURES:

I: OF THE GOSPELS:

The greatest religious book of the world is undoubtedly the New Testament. No book is so highly esteemed; upon no other book do so many interests hang; upon no other book is so much thought expended. By some it is regarded as having a kind of magical power to declare their fortunes; by all it is held in reverence, as having centered in it so much of human faith, so much of human hope.

The reason for this unequaled esteem and reverence given to the New Testament by the most civilized people of the world, has in part at least an easy explanation. It is well known that the great host of mankind are led by the few, and that the influence over this few of the priestly power has in days gone by been dominant; and at all times it may be said to be inversely proportionate to the educational status of the people. As education advances, priestly power certainly decreases. Nothing is more capable of proof than this:

"The New Zealand priests are regarded as ambassadors of the gods; and the title, 'messenger of the gods,' is borne by the officers of the temple of Tensio dai Sin, the chief

deity of the Japanese - - - - In ancient Egypt, it was the priesthood directing the ceremonial of court-life, who exacted that the king (belonging to their order) did not receive any one who failed to follow their laws of purity - - - I may add the extreme case of the Japanese Mikado. Neither his hair, beard, nor nails are ever (avowedly) cut, so that his sacred person may not be mutilated - - - When belief in the spirits of the dead becomes current, the medicine-man, professing ability to control them, and inspiring faith in his pretensions, is regarded with a fear which prompts obedience - - - The (Mexican) high-priests were the oracles whom the kings consulted in all the most important affairs of the state, and no war was ever undertaken without their approbation - - - The Samoans took a priest to battle to pray for his people and curse the enemy. - - The Assyrian priests had further motives — they lived on the revenues of the temple." (Spencer: Eccles. Insti. 777, 781; Sociology, II, 29, 63, 338).

"Nay, not even in excessive wealth should he curse a Brahmana, but he should say, 'I bow before Brahmanas.'"

(Sacred Books of the East, I, 252).

We assert that it is but a simple matter to discover what the teaching of Christian ministers would probably be, since it is paramount to their interests to elevate as much as possible the character of the New Testament, in order that the "revenues of the temple" may be abundant for their welfare. Another reason, and not the least we hope, for the esteem and reverence in which the New Testament is held, is the fact of the eternal truth with which it is pregnant. A

very little of this truth is peculiar to Christianity, the great part of this truth is common to all religious systems.

The first reason given for the exaltation of the New Testament should make the thoughtful man suspicious and hesitant; for full well he must know that where men's interests are at stake, the constant tendency is to become forgetful or but dimly conscious of the claims of truth by the all-engrossing thoughts of personal welfare. It would not be strange, therefore, knowing human nature as they do, if scholars should suspect the clergy and pulpit as guilty of exaggeration. In our consideration of the origin and growth of the New Testament writings, as we will endeavor not to exaggerate its excellences, so must we endeavor not to depreciate them. Writing with a truth-loving heart, let us in our examination make truth and justice the rule of judgment:

"Ὁ σπουδαιος γαρ ἑκαστα κρινει ορθως, και εν ἑκαστοις τ' αληθες αυτῳ φαινεται. Και διαφερει πλειστον ισως ὁ σπουδαιος τῳ τ' αληθες εν ἑκαστοις ὁραν ὡσπερ κανων και μετρον αυτων ων — The noble man judges the truth according to each particular case, and in each case the truth appears to him; in this he differs most from other men in that he is able to discover the truth in each particular case, making himself, as it were, the rule and measure of his judgment."

(Aristotle: Nic. Eth. III, 6, 4–5).

It is a common belief among the unlearned that the four Gospels, as we receive them to-day, were written by the men whose names they bear. This belief cannot stand the test of criticism, nor is it accepted by the learned world. Whether any of the twelve apostles could write at all, was with the ancients, and is to-day with the moderns, a disputed ques-

tion. The weight of opinion, however, is with the party who maintains that some of them could. It is admitted by all that Jesus himself wrote nothing. He worked upon the minds and hearts of men through the power of the living word declared under the consciousness of his divine commission. No one could for a moment believe that Jesus would trammel himself with a written discourse. The instruction given by Jews to their children was oral; it did not call for writing. The teaching of Jesus was exclusively oral; so was that of his disciples when after his death they began to tell the story of his life, death, and resurrection.

"Whether the apostles could write was a weighty question with the old apologetics. Any practice of the art by them was at all events without evidence - - - Moreover, the sequel showed that the twelve who had stood nearest the person of their divine Master, with very few exceptions, which exceptions have in our time become doubtful, were not called to become writers. The original copies of the New Testament books whether written by their authors with their own hands, or dictated to scribes, or, finally, copied by so-called caligraphers before publication, do not appear to have remained in existence long. It is certain that no ancient writer makes mention of them."

(Reuss: History of the N. T., I, 20, 17; II, 367).

The scenes in the life of Jesus, and the precious words which fell from his lips, were vividly fresh in the minds of the apostles; and the frequent repetition of these words indelibly fixed them. The discourses of the apostles, like the discourses of Jesus, were delivered impromptu in the Syrio-Chaldaic language; and it is altogether improbable that the

speakers ever reduced any of their speeches to writing. The living word is more effective than books; and when the speaker is the ultimate authority, as were Jesus and his disciples, there can be no demand for books, and, therefore, in all probability, no supply. The age was uncritical and superstitious; tradition everywhere ruled:

"The spirit of the ancient world was essentially uncritical. The science of history is altogether of modern date; and the Fathers do not appear to have been more or less credulous or uninformed than their pagan contemporaries."

(Westcott: Canon of the N. T., 8).

"If any one who had attended on the elders came, I asked minutely after their sayings — what Andrew or Peter said, or Thomas or James, or John or Mathew, or any other of the Lord's disciples: what Aristion and the presbyter John, the disciple of the Lord say. For I supposed that what was to be got from books was not so profitable to me as what came from the living and present voice." (Papias).

In ancient times tradition was thus everywhere highly regarded as a source of information; but I cannot agree with Canon Westcott in his assertion that the Fathers were no more credulous than their heathen contemporaries, in equally responsible positions. There was no contemporaneous writer, Greek or Roman, who would not laugh at many of the preposterous absurdities ascribed to the workings of demons, hobgoblins, and devils, and written for our enlightment by many of the early church Fathers fully believing as truth what they wrote. We will give one specimen of the credulity of those Fathers. Clement was a contemporary of St. Paul and St. John, and was head over the church in Rome.

In proving the reasonableness of the resurrection, this church Father thus speaks:

"Let us consider that wonderful sign of the resurrection, which takes place in Eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called the phœnix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays, a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in sight of all men, it places them on the altar of the sun, and, having done this, hastens back to its former abode. The priests then inspect the register of dates, and find that it has returned exactly as the five hundredth year was completed." Is there to be produced a similar absurdity from the pen of any heathen contemporary, and written, as this is, in proof of some important doctrine? The whole apocryphal gospels are full of equal absurdities, many of which are revoltingly disgusting. We are safe in asserting that the ancient world was indeed uncritical, and that the early Christian Fathers were especially so. It is only within very modern times that tradition has failed to receive the respect anciently everywhere paid to it. Remember the stories of witchcraft and wizards. Who among the uneducated sixty years ago

did not yield assent? Even the scholarly John Wesley gave his unqualified assent to such stories:

"The giving up of witchcraft is, in effect, giving up the Bible. But I cannot give up to all the deists in Great Britain the existence of witchcraft, till I give up the credit of all history sacred and profane."

(Wesley's Journals, 602, 713).

In addition to the credulity of the age in which the Gospels were produced, neither the real authors of the Gospels nor the extent of their inspired character, has ever been to a certainty determined. In the words of a learned and truthful theologian:

"How wavering, uncertain, and altogether fabulous, were the legends of the origin of the Gospels, even in the second century, plainly appears in relation to Mark from Eusebius, II, 15; V. 8; VI, 8. They are here inseparably connected with events whose historical character is no longer tenable." (Reuss: I, 186, n).

When I look out upon the world and see thousands of the very best, purest, noblest, and most God-loving men longing for satisfactory information on this point, and finding none, my heart sympathizes with them, and I cannot but grieve at the injustice they suffer from the vile epithets cast upon their names, for asking for a proof proportionate to the importance of the thing to be established. For my own part I am compelled to doubt where I once was certain; to hesitate where I once would hasten; and to listen for the voice of God in the present, instead of trusting so blindly to the dead voice of the past. With all this

uncertainty concerning the origin of the Gospels, is there no grounds for the saying of Diderot:

"Les premiers fondements de la foi sont donc purement humain; les choix entre les MSS., la restitution des passages, enfin la collection s'est faite par des regles de critique; et je ne refuse point a ajouter a la divinité des livres sacres un degré de foi proportionné a la certitude de ces regles. The first fountains of the faith are purely human; the choice between the MSS., the restoration of the passages, in fact the collection is made by critical rules; and I do not refuse to grant to the divine character of the sacred books a degree of faith proportionate to the certainty of these rules." And what rational answer can we give to the words of Edelmann:

"Wer kann sich einbilden, dass Gott, da er die Confusion der Abschrifften und die daraus entstehende Zänkereyen vorausgesehen, nicht viel eher die Originalien hätte erhalten als verbrennen lassen sollen, wenn er hätte haben wollen dass todte Buchstaben die beständige Regel des Lebens aller Menschen sein sollen. — Who can imagine that God, who must have foreseen the confusion of the sacred writings and the disagreements arising therefrom, would not have preferred their preservation to their destruction, had he wished that they should remain the standing rule for the life of all men."

Holding on myself frequently in the dark, yet finding it good to hold on, I have learned to hope for all who live a virtuous life. For there is but one God and he is the Father of all.

In accounting for the origin of the Gospels, we may

believe that in the early days of Christianity, every Christian fireside became a place where was heard the narration of the mighty works of Him who, as was supposed, was come to restore the departed glory of Israel; and that as the narrators differed in mental culture, social standing, and religion, so would their stories differ. These stories, related in most cases by persons who had not been eye-witnesses, would of course, as before said, receive in each case that peculiar coloring which was characteristic of the individual who told them. Thus after a few years there must have been in different localities not a little disagreement or variation in the reported words and works of Jesus. Some of the better educated Christians would in all probability write down for their own use and for that of their children such of those reported sayings and doings of Jesus as most attracted their attention. In time a number of such writings appeared (Luke I, 1), and gave apparently a surer foundation for the many divergent traditions about Jesus of Nazareth; for each of these written documents would differ one from another according to the locality, the source of information, and the character of the writer. While the Apostles moved up and down among the people, very little attention, if any at all, was paid to such writings; for none was official or preferred to tradition. But as one by one the Apostles passed away; as little by little the light failed to be reflected from those faces upon which the Sun of Righteousness did shine, it became more and more necessary to give to the world a more connected, consistent, and complete account of the sayings and doings of Jesus, than could then be found in the fragmentary, inconsistent, and

contradictory accounts which had gained currency. The work of the writers, whoever they were that undertook this, was to collect whatever literature they could on the subject, select out of it what in their judgment was consistent and useful, and where it was lacking to interpolate or add from their own knowledge and tradition. Of various such comparatively complete productions some would naturally be more favorably received than others; and at an early day, and arising in different geographical regions, three, bearing the names of Apostles, were given precedence over all others, and finally received as authoritative and inspired. It was, however, some time before they were received as inspired writings; for the first Christians did not receive any writings as inspired except those of the Old Testament; nor can it be proved in any case that the Apostles in writing to the churches ever referred to their own letters or productions as inspired:

"It is certain that the Apostles and their immediate followers, wherever it was necessary to adduce a scriptural proof, confined themselves entirely to the Hebrew canon - - - - The Apostles themselves do not appeal to their own writings as authority, but to tradition and the Old Testament."

(Reuss: II, 289, 291).

When these comparatively complete accounts of the life and death of Jesus were published, they did not at first receive any fixed and common name; although at an early day they were known by the name of Gospels. The fact that the three synoptic Gospels come down to us as the work of Apostles, is no proof that they are the genuine works of such Apostles; still we may reasonably conjecture that those

names denote the oral sources to which the respective writers of the Gospels supposed their information could be traced. (Vid. Reuss: 174, 196).

Of the three synoptical Gospels St. Mark is regarded as first in date, and nearest to the original sources of information. Mathew comes next in date, then Luke, which last was probably written late in the last quarter of the first century. The extant Gospel of St. Luke is evidently, as he himself informs us, a critical work. It bears the marks of careful preparation from original documents, the author freely adding from his own knowledge and tradition. The author of the Gospel of St. Mathew was probably not an eye-witness of the facts he records:

"That the events as we have them are related by an eye-witness, by one of the twelve, can no longer be asserted with the same positiveness as formerly - - - It may seem to others hazardous to regard this Gospel as immediately depending upon that of Mark; it is certain according to our view that the reverse relation is not the true one, and that the one just mentioned is in the highest degree probable." (Reuss: 190, 196).

Speaking of the three Gospels, it is altogether improbable that their authors were eye-witnesses of what they record; possibly, however, the author of the Gospel of Mark was.

As to our fourth Gospel, it is not in character like the others. The three synoptical Gospels give us in artless language as many biographies of Christ; but the fourth Gospel is not an historical work; on the contrary, it is a dogmatic, mystical, speculative production probably of some theologian of the Alexandrian school. Speaking of the historical char-

acter of the fourth Gospel, says Prof. Reuss: "It has no historical value." The same learned authority informs us that the opinion that the author of this Gospel or his authority was an eye-witness, must now be given up. The author and date of the fourth Gospel are quite uncertain.

Of the many theories advanced to explain the origin of the Gospels, their many discrepancies, and in a few instances, palpable contradictions, perhaps none is so satisfactory on the whole as the one given above; but that it is the true theory, we are far from asserting.

Another theory for the origin of the Gospels, is in substance this: There were in existence at a very early date authoritative writings, giving short accounts of the life of Christ, some of which were written by the Apostles themselves, and others by the disciples of the Apostles either from the lips of the latter or after their death. Of these so-called Gospels two are especially mentioned, the Gospel according to the Hebrews and the Gospel according to St. Peter. This theory does not deny that various other Gospels may have been at the same time current; but it holds that these two were the authoritative originals. It is supposed that the Gospel according to St. Peter is the work of St. Mark, which the latter wrote as the disciple of St. Peter, some time shortly after St. Peter's death; while the Gospel according to the Hebrews is supposed to be the original work of St. Mathew, written by him in the language of Palestine:

"Mathew did issue a Gospel according to the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundation of the church. After

their departure, Mark, the disciple and interpreter of Peter, did also hand to us in writing what had been preached by Peter." (Irenaeus III, 1).

This theory holds that our present Gospel according to St. Mark was prepared out of the materials found in these two proto-Gospels, the author interpolating and adding from his own knowledge and tradition; and that some time afterwards our present Gospel according to St. Mathew was prepared out of these same two proto-Gospels and the present Gospel of St. Mark, the author freely adding and interpolating as in the last case. It is possible that the author of the proto-Mathew was also the author of this recension. Lastly, the Gospel of St. Luke was prepared with still more critical care, and from richer materials. It is held, however, that the author of our Gospel of St. Luke did not know, or, if he knew, did not use, the present Gospel of St. Mathew. In every case each author is thought to have added and corrected according as he thought himself able, being governed by the current traditions of the time and place. According to this theory, the authors of these proto-Gospels might have been eye-witnesses to what they recorded, but in all probability the authors of our present Gospels were not eye-witnesses of the facts they record. Still, it cannot be proved that some of them were not, since, according to this theory, it is possible that in some cases the author of the original Gospel and the author of the revised Gospel, were one and the same person.

We have stated about all we know of the origin of the Gospels. We have tried fearlessly to state the truth. It will be vain for us to hope that we have thrown much light

into the darkness in which that origin is involved. The darkness is all-obscuring, but not appalling. What need have we of despair because we cannot prove the truth of this or of that assertion; of this or of that miracle; or indeed, of any miracle at all? The miracles may all be false, and probably are, yet God cannot be; the author of some Gospel assertion, may have made mistake, yet God makes no mistake; and He it is that bids us hope, and trust, and pray. In concluding our remarks on the uncertainty of not a little of what is received in the Gospels as truth, I cannot refrain from quoting the thoughtful and liberal words of Canon Fremantle, as given in the Fortnightly Review:

"Theologians need not quarrel with those who think of the Supreme Power rather after the analogy of force or law than according to the strict idea of personality, provided that the moral nature of man be held fast and its supremacy acknowledged. . . The theologian of our new epoch will start without any theory of inspiration. He will be ready to admit that God has revealed himself in part in other systems ancient and modern. He will not pretend that the scriptures are perfect in any part, but will take them for what they are really worth as constituting a history and a literature in which the development of religion is to be studied. But the fact that the Bible cannot be used as the infallible mine of ready-made statements concerning history and morals, will throw him back from the letter to the spirit, from the external proof to the proof which is gained by thought and prayer; while the development of religion described in scripture, which even now stands forth in clear outline, will be found to be unique in its verity and com-

pleteness, and at the same time a type of the development of religion generally. The beauty and harmony of the whole and the moral elevation of special parts, will gain by this natural treatment, as well as by comparison with other sacred books; and the study will become more attractive, more inspiring, and more capable of giving strength and consolation. . . The theologian will be content to exhibit Christ as he really was, and then to trace and estimate the power which his life and death have exerted over mankind. The fact that he takes human nature as the chief guide to the divine, and does not pretend to an absolute knowledge of God, will give a new and peculiar interest to the study of the life and influence of Christ. It will make men much more cautious in framing dogmas about his divinity; but experience in the future as in the past can but increase the sense of his moral supremacy, and the power of his life and death. And it is supremacy not exclusiveness which must be vindicated for the whole Christian system. These two terms, supremacy and exclusiveness, may be taken as marking the contrast between the position of Christianity under the new and under the old condition."

II: OF THE ACTS, EPISTLES, AND APOCALYPSE:

In addition to the Gospels which we have been considering, there are received by the Christian church of to-day not less than twenty-three portions of Scripture, which come to us generally in the form of letters some of which are sent to private individuals, others to churches.

The Acts of the Apostles,

The Epistle of St. Paul to the Romans,

The First Epistle of St. Paul to the Corinthians,
The Second " " " " " " "
The Epistle of St. Paul to the Galatians,
The Epistle of St. Paul to the Ephesians,
The Epistle of St. Paul to the Philippians,
The Epistle of St. Paul to the Colossians,
The First Epistle of St. Paul to the Thessalonians,
The Second " " " " " " "
The First Epistle of St. Paul to Timothy,
The Second " " " " " "
The Epistle of St. Paul to Titus,
The Epistle of St. Paul to Philemon,
The Epistle of St. Paul to the Hebrews,
The General Epistle of St. James,
The First Epistle General of St. Peter,
The Second Epistle General of St. Peter,
The First Epistle of St. John,
The Second Epistle of St. John,
The Third Epistle of St. John,
The General Epistle of St. Jude,
The Revelation of St. John the Divine.

No candid person can for a moment deny that while very much found in these epistles is the production of great and good men, not a little gives most certain proof of an over-wrought imagination, or of an uncultivated and prejudiced mind.

Of these twenty-three productions, the first, the Acts of the Apostles, is the second part of the Gospel according to St. Luke; the same author produced the both. It is a church history. As in origin it is subsequent to the Gospel

according to St. Luke, which was written in the last quarter of the first century, the Acts of the Apostles could not have been written until near the end of the first century. The theology of this work is that of the Old Testament. "It nowhere speaks of the necessity of the death of Jesus, and of its relation to the forgiveness of sins, or of the subsequent appropriation thereof." (Reuss: 215).

In the preparation of this important and earliest history of the church, the author in all probability had on hand many written documents which he sorted, arranged, and incorporated into the work and what he found lacking he added from his own knowledge and tradition. It is uncertain where this work was written. The author is supposed to have borne the name of Luke, and to have been a resident of Antioch, and a Gentile Christian.

Of the remaining twenty-two works no less than fourteen pass as the productions of St. Paul. Of these fourteen only the first three are accepted by all critics as the genuine works of St. Paul. Baur and his immediate followers reject all but the first four. Most modern critics reject as spurious the Epistle to the Ephesians, the two Epistles to Timothy, and the Epistle to Titus. Very many critics feel compelled to number among the spurious epistles the Epistle to the Colossians and the Second Epistle to the Thessalonians.

Of the Epistle to the Philippians we may say its genuineness is denied by Baur, Paulus, Schwegler, and Hinsch; but it is generally held that there is no reasonable ground for refusing to number it among the genuine works of St. Paul. The same may be said of the Epistle to Philemon. The Epistle to the Hebrews is not believed to be the work of

Paul. It is a work on systematic theology, having speculative tendencies in sympathy with those of the Alexandrian school. It presents Christianity not as a new thing but rather as a development of what had been. As a piece of composition, it is a masterly production, unequalled by any other apostolic writing. In speaking of the so-called Pauline epistles as a whole, out of the fourteen we find that three are by modern critics unanimously accepted as Pauline; that four receive all but their unanimous consent; and that nine are admitted to be the genuine works of St. Paul by the great majority of modern critics.

The General Epistle of St. James is probably a genuine work of St. James, the head of the church at Jerusalem; but its authorship is far from certain. Whoever the writer was, he seems to have had a special grudge against gold, science, aristocracy, and fine linen.

The First Epistle General of St. Peter has from very early times been accepted as a genuine work of St. Peter, although the question of its authorship is to-day very much disputed. The epistle is thought to be too weak a production for a man so conspicuous as St. Peter was. "What the author adds," says Reuss, "to former knowledge from his own store has ever been to church and school an unsolved problem."

The Second Epistle of St. Peter is generally condemned as a forgery.

The First Epistle of St. John is accepted as a genuine work of St. John. It is a true pastoral letter. The Second and Third Epistles of St. John are condemned by modern critics as spurious. As productions they are all together

unimportant. The Epistle of St. Jude is condemned as a forgery. It is regarded as the enigmatical production of a weak mind.

Reuss, in speaking of the Epistle of St. James, the First and the Second of St. Peter, the Epistle of St. Jude and the Epistle to the Hebrews, says:

"Their origin is problematical, their age disputed, their authors either unknown and only determined by the caprices of tradition, or where they are expressly named, a subject of contradictory judgments."

The Revelation of St. John the Divine is called by some the first Christian poem. Its theology is Jewish. Its author is supposed to be John; but it is generally admitted that the John who wrote the Gospel of St. John, was not the one who wrote the Revelation of St. John. Of this book thousands of interpretations have been given in the past, interpretations as various as numerous; and in the future it is destined to receive thousands more. As in the past all have failed to reduce any satisfactory meaning from its grotesque imagery, so all future attempts must end in failure. In the words of a learned scholar and theologian the Apocalypse is a "flood of metaphors, a continual personification of abstract ideas which gives to these strange creations a grotesque, horrible life, like a fantastic resurrection scene. There is no clear and intelligible description; the outline of the figures are indistinct in spite of the coarseness of the material in which they are clothed, and all attempts to transfer them by the help of the brush from the realm of imagination, in which alone they must remain, into that physical vision have never produced anything else but monstrosities."

We have stated in brief what we regard as the impartial and critical judgment of the scholarly world concerning the origin and growth of the New Testament scriptures. It may be thought that our conclusions have removed old landmarks and made insecure old foundations; such a thought, however, does not exactly express the truth. We have only called attention to the decay of certain old landmarks, and asked men to look well to their foundation. Should one's sense of insecurity lead him to examine well his foundation, perhaps, for his labor he will be more than doubly repaid in his consequent experience of security and composure. Had I not myself been well repaid for making such examination, I would not thus advise others:

"*Αλλα μητε ὑμεις μαλακισθητε, ὁρωντες περι ὁσων ὁ αγων εστιν, εγω τε δειξω ου παραινεσαι ὁιος τε ων μαλλον τοις πελας η και αυτος εργω επεξελθειν* — Let me ask you not to be discouraged at his words, for you may know that he has reasons for thus speaking; and I will show you that I am not a person who would advise others to do what I would not do myself."

(Thucydides: De Bel. Pel., V, 9).

And as man is saved by truth and not by dogma, whether in this world or in the next, man may be sure that, searching for the truth, he will discover that Universal Life, not, indeed, in temples made of stone, but in his heart, that fleshly temple, where God delights to dwell:

"Non in effigies mutas divinum spiritum transfusum: sed imaginem veram, caelesti sanguine ortam — Not into mute images is the divine spirit transfused; but into the living image, descending from celestial blood."

(Annals of Tacitus, IV, 51).

By as much as man uses his reason, by so much does he rise superior to the rest of the animal world. It may be possible for one to rest in blissful ignorance, but it becomes the man to know and face surrounding danger. Better a plank on the raging sea, than confinement in a scuttled ship. Better death in a noble cause, than life in base repose:

"*Αχιλλεα επαινουσιν ότι εβοηθησε τῳ ἑταιρῳ Πατροκλῳ ειδως ότι δει αυτον αποθανειν, εξον ζην. Τουτῳ δε ὁ μεν τοιουτος θανατος καλλιον το δε ζην συμφερον* — People praise Achilles because, when he might have lived and enjoyed the world, he went to the aid of his friend Patroclus, knowing well that such aid would cost him his life. But to this man while life would have brought advantages, death brought lasting glory." (Aristotle: Rhetoric, 1, 3, 6).

b: ITS SETTLEMENT AND CHARACTER:

(a): ITS SETTLEMENT:

We have said that the early Christians relied for their information not upon books, but upon living teachers; and that tradition was the chief authority upon which this oral teaching was based. Not until far on into the second century did tradition begin to lose its power over their minds and hearts as the chief authority in matters pertaining to the faith of the Church. Even to-day in the Catholic church, tradition, while not received as authority equal to that of the written Word, is still not without grave reasons rejected; and in the Roman communion it is certainly regarded as worthy of equal reverence with the Scriptures, and logically

as superior to them. The Council of Trent, held in 1564, under Pius IV, says:

"I most steadfastly admit and embrace Apostolic and ecclesiastical traditions, and all other observances and constitutions of the church.

I also admit the Holy Scripture according to that sense which our holy mother the church has held, and does hold, to which it belongs to judge of the true sense and interpretations of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

None can fail to see that tradition is here received as the highest authority. Formally it has the place of honor; logically it decides the faith. Nevertheless, this declaration of the Roman church, is but another way of saying what Papias said:

"*Ου γαρ τα εκ των βιβλιων τοσαυτον μη οφελειν υπελαμβανον· δσον τα παρα ζωης φωνης και μενουσης* — I did not think that the aid I might get from books could be of as much value to me as that which comes from the living and abiding voice."

This, in general terms, means that Papias, who was martyred about A. D. 163, considered information obtained from books much less authoritative than that obtained from tradition. This should convince us how completely in early days must the teachers of the church have followed the guidance of tradition, and how absolutely must the people have acquiesced in their teaching.

Under such conditions we cannot be ignorant of the danger that must have attended the written word. Different

places would hold, in a measure, different traditions; different minds when handing them down, would impart to them a different coloring. The possessors and transcribers of MSS. would naturally be inclined to add, efface, prefix, interpolate, affix, or alter the written word to make it agree with the traditions of the time and place. That MSS. did suffer at such hands and from such causes as we have pointed out, cannot be disputed; the different readings of the various MSS. conclusively prove it. Suspicion of such meddling with the original documents was the chief cause which gave rise to Biblical criticism, and the certainty of such meddling is the grand result of it.

The early Christians accepted the Old Testament Scriptures, including the Apocrypha, as inspired writings. On these Scriptures they based all their preaching; to these they appealed for proof; and from these they made their selections for reading in the congregations. No other writings were appealed to as inspired. The Apostles in their letters, special or general, never appealed to their own writings as authoritative; but in every case the appeal was made to the Scripture, which meant exclusively the writings of the Old Testament. Of course the letters of the Apostles, like the pastorals of our bishops of to-day, were made known to the congregation; but after such reading they were not regularly used again, but in all probability set aside. They were considered private rather than public property. With the exception of the use in this manner of these pastoral letters, there is no evidence whatever of the public use, before the middle of the second century, of any reading from the books of the New Testament. The few

quotations from the Fathers presuppose an oral rather than written tradition. Indeed, in the words of Reuss:

"Not only is all proof from the period under consideration of their use for regular public reading lacking, but almost all evidence of their existence."

Of the synoptical Gospels Luke was last in coming into general use.

It is probable that the many disagreements arising from varying tradition, led the early Christians more and more to see the desirability of collecting together the genuine writings of the Apostles; and that the spread of heresy, especially of Gnosticism, made them see the necessity of it.

After the middle of the third century we find writers constantly referring to some one of the Apostolic writings as authority for what they assert.

It is quite generally believed that the earliest canon of New Testament writings was made by the Gnostic Marcion who flourished somewhere about the middle of the second century. He was the son of a bishop and was one of the most learned men of the age. His father excommunicated him for his heresy. His doctrine was received, it is said, throughout the world, and his personal influence was great and lasting." Polycarp, having returned from Rome, and being asked if he had seen Marcion, replied:

"*Επιγνωσχω τον πρωτοχον του σατανα* — Yes, I have seen the first-born of Satan."

It has been the general custom of the church thus to call by vilest names, and to hand over to the devil, all who seek in any way positive knowledge, or show signs of intellectual freedom. In the writer's opinion, however many and great

the errors of Marcion may have been, he was as good at heart as the best of his traducers, and a much better man than his unnatural father. He may have failed in presenting the whole truth, but at least he did not die of intellectual stagnation; nor need we believe that God raised him up in vain:

"'Ο δε θεος και ἡ φυσις ουδεν ματην ποιουσιν — Neither God nor nature ever makes anything in vain."

(Aristotle: De Coelo, I, 4, 6).

Marcion recognised Paul only as a true Apostle. His canon of Scriptures consisted of a book which he called the Gospel of Christ, and ten epistles of St. Paul. He rejects Paul's Epistle to the Hebrews and what are called his Pastoral Epistles.

Marcion held that "the first Apostles had an imperfect knowledge of the truth, and that their writings necessarily partook of this imperfection."

It is a common practice for writers on the canon of New Testament Scriptures to quote references found in early church writers as proof of the authoritative or inspired character of the book to which the reference is made; but this is a dangerous practice. If a reference so quoted is taken as proof of the inspired character of one book, then a reference, made by the same writer to any other book as authority, must logically be a proof of its inspired character. This would prove too much; for such references are made in abundance to prophets unknown to us, to the book of Enoch, to the Gospel according to the Egyptians, to the Sibyl, to Hystaspes, to the early Fathers of the church. All these and many others are referred to as authority.

We should understand, therefore, that a reference made by a writer to an ancient book is no conclusive proof that the writer believes such book to be inspired; nor referring to it with the understanding that it was inspired, would such reference made by him be conclusive proof of its inspiration.

We have no proof whatever of the existence of any complete collection of New Testament writings as early as the middle of the second century; but it is highly probable that at this early date, and certainly shortly thereafter, there were public readings out of the Gospels and the generally received Apostolic Epistles. The first evidence of public readings taken out of the New Testament writings, is given us by Justin who was martyred about A. D. 165:

"On the day called the day of the sun, all who live in the cities or in the country, gather together to one place, and the memoirs of the Apostles, or the writings of the prophets, are read, as long as time permits."

(Apol. I, 67).

But no unprejudiced reader can fail to see that Justin regards the Old Testament, if not exclusively as the only inspired book, at least as the rule by which the truth of the New Testament must be determined. At the end of the second century, however, it is generally admitted that the writings of the New Testament were received and read by the churches as having equal authority with those of the Old Testament. That the recognition of the inspired character of the writings of the New Testament was a gradual growth, is certain. "The earliest trace of such a co-ordination of the two classes of books, and at the same time of an actual

collection of Apostolic writings, is found in the so-called Second Epistle of St. Peter. Among the ecclesiastical writers Theophilus of Antioch, and after him Irenaeus, Tertullian, and Clement of Alexandria may be regarded as the first and best known representatives of this new tendency, provided it be still understood that always and everywhere Scripture and tradition, regarded as equally authentic and thoroughly harmonious witnesses, constitute the common source of knowledge and rule of doctrine." Theophilus is the first to apply the word "scripture" to the New Testament writings.

Another fragment containing the names of sacred books and originating somewhere near the end of the second century, was found and published by Muratori. This list goes by the name of the Muratonian canon. No one can doubt that this ancient fragment has added to our knowledge; but it is certain that its value has been overestimated. The text is grossly corrupt and defective; and it is believed that any one going to it for confirmation of his own opinion, can undoubtedly find what he seeks. In this fragment the Epistle of St. James, those of St. Peter, and that to the Hebrews are not found.

At the commencement of the third century we find the churches of Asia Minor, Alexandria, and West Africa unanimous in receiving as inspired writings the four Gospels, thirteen epistles of St. Paul, one epistle of St. John, and the Apocalypse. It is not at all probable, however, that these churches accepted all these books as possessing equal authority. They usually made of them two separate collections. The first, composed of the four Gospels, was called

the Gospel; the second, composed of the Epistles, was called the Apostle.

The spread of heresy, as we have said, was the probable cause which led the orthodox party to collect together the writings of the Apostles. For since the heretics referred to some one of the Apostles as authority for whatever they advanced, the orthodox party hoped, by making a collection of Apostolic writings, to have ample means for proving the untenable position of the heretics, by showing the disagreement of the heresy with the Apostle upon whom it professedly built. No sooner, however, was this work undertaken, and parties discovered that their position was not supported by the books or writings to which they referred, than a regular business was made of forging the names of Apostles to writings made for the occasion. The ease with which this might be done may be seen when we say "that at no time during the third century did the Catholic church possess a fixed, definitely limited, and publicly and generally recognized catalogue of sacred writings."

That critical scholarship served as the guide in determining what was and what was not of Apostolic origin, is altogether out of the question. It is by all admitted that it did not: "Circumstances, accidents, even taste, and above all, custom, little concealed in its origin, brought about the choice." (Reuss: II, 307).

"It cannot be denied that the extent of the canon, like the order of the sacraments, was settled by common usage; and thus the testimony of Christians becomes the testimony of the church. . . . . It cannot be denied that the canon was fixed gradually." (Westcott).

The churches of Syria are held to have been the first that made public their mind as to what they thought was a complete collection of Apostolic writings. This was done by publishing what is known as the Syriac, or Pshito version of the holy Scriptures. Of this version there are two MSS., the one written in the ancient Syriac, the other in the Nestorian. The Pshito collection omits five books that are to-day classed with the other Apostolic writings,— the Second and Third Epistles of St. John, the Second Epistle of St. Peter, the Epistle of St. Jude, and the Apocalypse. The origin of this version of Scriptures dates as far back as the beginning of the third century.

That the canon was as yet not definitely settled even far on in the fourth century, we are sure from statements which we gather from Eusebius who everywhere expresses himself as uncertain, and the course of tradition as wavering. But custom and tradition were always silently at work leavening the whole lump; and after the middle of the fourth century the seven Catholic Epistles were generally received. The Apocalypse, however, was still looked upon with great disfavor.

The synod of Laodicea, which was convened about A. D. 360, was the first which sought to close the canon for the Greek church, by prohibiting the public reading out of any book which was not regarded by that synod as canonical. In the canon of Laodicea we do not find the Apocalypse.

The Western church was also slowly at work coming to a decision as to what should constitute the books of the New Testament. The chief actors in bringing the Western

church to decide this question, were Jerome and Augustine, of whom it may be said:

"The former brought to the criticism of the canon no courage, the latter, no learning; and neither of them, principle or independence." (Reuss: II, 323).

At Hippo A. D. 393, and Carthage A. D. 397, were held councils which set about determining the canon, under the leadership of those just mentioned. It is said that in these councils "it was precisely the less critical view which attained legal authority." That a critical spirit would sometimes have profited the church, will not be doubted except by those steeped in superstition; but such a spirit could not be found in the councils of Hippo and Carthage. In proportion to the importance of the contents of a document should its criticism be severe.

No document could have needed criticism more, no document can need criticism more, than that which purports to be a Revelation. With the spread of spurious Apostolic literature, grew the difficulty of determining the genuine from the forged; and with the increasing bitterness in the breasts of the rival factions in the early church, grew the increase in the corruptions of the original documents. From this we see how great the necessity to infidel as well as believer for a proper investigation of Scripture, is a calm, unprejudiced, and rational spirit.

The canon of Scripture, drawn up by the councils of Carthage and Hippo, contained all the books of the Old Testament, including the Apocrypha, and all the disputed Epistles.

In determining what constituted Holy Scripture the

churches of the East and West proceeded on different lines. The Eastern church sought the least possible, the Western church sought the most possible. The Eastern church was governed by the proof of Apostolicity, the Western church was governed by the proof of custom and use. Hence the different results.

After the above named councils all discussions in the church as to what constituted Holy Scripture, practically ceased. The judgment of these councils representing central churches, was received by the other churches as generally binding, although in such judgment they had neither part nor lot.

We have now briefly sketched the settlement of the New Testament canon, and have attempted to do so with a fair and impartial spirit.

Knowing its history and the many vicissitudes which have befallen it, the wonder is not that we find in the collection of New Testament writings many corruptions, but rather that we do not find therein a great many more. The history of the canon should, moreover, teach us not to draw hasty conclusions from disconnected passages or single texts of Scripture; the separate parts should be considered with reference to the whole; and the whole of whatever purports to be a Revelation, should, and must, be referred to the general and universal revelation of God in nature:

"Man, who is the servant and interpreter of nature, can act and understand no further than he has, either in operation or contemplation, observed of the method and order of nature. Men have sought to make a world from their own conceptions, and to draw from their own minds all the mater-

ials which they have employed; but if instead of doing so, they had consulted experience and observation, they would have had facts and not opinions to reason about, and might have ultimately arrived at the knowledge of the laws which govern the world." (Bacon).

By comparing particular Revelation with particular, and all such so-called Revelations with the universal and continuous revelation of God in nature, man will be far less likely, while possessing and handling the word of God, to comprehend and declare the word of man.

That scholars should suspect the genuineness of many books of the New Testament, and, perhaps, the authenticity of many more, we cannot think strange. We have already stated that for many of its most stupendous assertions, the least evidence is presented. In addition to this, no general council has ever pronounced its judgment upon the received books nor closed the canon. With reference to no less than seven books, custom, tradition, and taste, which alone served to bring the others into general recognition, have been variant and different.

Marcion:

The canon of Marcion omitted all except the thirteen Epistles of St. Paul, and one Gospel, probably that of St. Luke.

The Pshito:

The Pshito omits the Second and Third Epistles of St. John, the second Epistle of St. Peter, the Epistle of St. Jude, and the Apocalypse.

The Muratonian:

The Muratonian canon omits the Epistle of St. James, the

Epistle to the Hebrews, and the First and Second Epistles of St. Peter.

The Laodicean:

The Laodicean canon omits the Apocalypse.

These books named as omitted are called by the church the seven disputed books. They were recognised, as we have seen, by the provincial councils of Carthage and Hippo; and since then they have been received with the other books of the New Testament as canonical, "although unsupported by any Greek authority."

We have said that no general council has ever closed the canon. The Roman communion admits that the canon was an open question up to the time of the Council of Trent. At that council the question of the canon was discussed; and fifty-three representatives were audacious enough to pretend to decide for the universal church what should constitute the canon of Scripture. They adopted by a decree all the books we now receive and the Apocrypha, "as worthy in all parts of equal veneration." To this decree, which was made April 8th., 1546, was appended a solemn anathema against all "who should not receive the entire books with all their parts, as sacred and canonical."

The churches outside the Roman communion, care little about what the Roman church says or decrees; and the scholars of the world care still less what the Roman church or any other, or all others combined, may say or decree contrary to the God-given reason within the breast of the reasonable man. They would much rather die in communion with Plato and Aristotle than with a wine-bibbing and superstitious priest, from whose mind the goddess, Reason, has long

since departed, and in whose soul the lamp of life has gone out. Nor have we any doubt that the inability of the Christian world to substantiate its exclusive claims, will become more and more apparent; while the demands for such proof, coming from the world of reason, will become more and more urgent. The day of "thus saith the church" is ended. Whether life be long or short, whether an intellectual sun around which revolve the lesser stars of thought, or a moon shining with borrowed light; whether we weigh the worlds and seek the laws of nature's being, or reverently consider the origin, power, and future of man,—the lamp of reason remains the like necessity to all. Let us beware lest we permit ourselves or others to make this light within us darkness: for if that light be put out, how great is our darkness! No darkness is so great as the darkness of that soul in whose mental firmament sun, moon, and stars are buried in the blackness of ecclesiastical dogma; but where the light of reason shines, there sin and darkness flee. All the beauty and harmony of nature, all the grand results of cosmic evolution, are but the work of Universal Reason. Not with hands, but with reason, does God perform his wondrous work:

"*Τον παντα κοσμον εποιησεν ὁ δημιουργος ου χερσιν αλλα λογῳ*—The Creator formed the cosmos not with hands but with reason." (Hermes Trismegistus).

Nor may we fail to see that the highest work of the human mind is the use of reason in the discovery of that many-named yet un-namable God, many-formed yet formless God, energizing the universe as its soul, and manifesting himself in an infinite variety of reasonable forms, each

of which is clothed about with the garments of beauty and harmony:

Ζευς πρωτος γενετο, Ζευς ὑστατος αργικεραυνος:
Ζευς κεφαλη, Ζευς μεσσα: Διος δ' εκ παντα τετυκται.
Ζευς πυθμην γαιης τε και ουρανου αστεροεντος.
Ζευς αρσην γενετο, Ζευς αμβροτος επλετο νυμφη.
Ζευς πνοιη παντων, Ζευς ακαματου πυρος ὁρμη.
Ζευς ποντου ῥιζα, Ζευς ἡλιος ηδε σεληνη.
Ζευς βασιλευς, Ζευς αρχος ἁπαντων αργικεραυνος:
Παντας γαρ κρυψας αυθις φαος ες πολυγηθες
Ἐξ ἱερης κραδιης ανενεγκατο, μερμερα ῥεζων —

Zeus is the first, Zeus, the bright-shining Zeus, is the last.
Zeus is the head, Zeus the middle; from Zeus all things proceed.
Zeus the foundation of the earth and bright-starry firmament.
Zeus is mighty; Zeus sails the sea as a heavenly nymph.
Zeus the breath of all, Zeus the rushing up of the quenchless fire.
Zeus the root of ocean, Zeus the sun and moon.
Zeus is the king, Zeus, the bright-shining Zeus, is ruler of all.
For all persons concealing, again from his sacred bosom does
He bring them forth into the joy-giving flame, undergoing,
As it were, the pains of parturition."

(Orpheus: Quoted by Aristotle: De Mun. 7, 4).

(b): ITS CHARACTER:

A few words on the character of the New Testament writings.

Of one thing I myself am satisfied, that God fills the universe. Force is the measure and the ultimate of matter; the measure and the ultimate of all existences. God is universally Extended Conscious Force. He fills the whole. This seems to make reasonable the supposition of Mr. Wallace, that the whole universe may be only the will of One Supreme Intelligence. There can be no point in space, nor spirit essence, nor atom of matter, which is not full of deity. And so cried out the great soul of Xenophanes:

"*Εις τον όλον ουρανον αποβλεψας το ἓν ειναι φησι τον θεον* —

Looking to the whole heavens, he said God was the one existence."

At all times have the profoundest scholars been led to similar conclusions: in the highest sense are we forced to see in God, though forever unknown and invisible, the life apart from which nothing can exist, the goodness without which no finite being can be good. Whatever is must be in him who is the One and True Universal Substance. In him, indeed, is universal life united with eternal duration; and in this Eternal and Universal Life, have we our being:

Ταυτα χρη και περι θεου διανοεισθαι, δυναμει μεν οντος ισχυροτατου, καλλει δε ευπρεπεστατου, ζωη δε αθανατου, αρετη δε κρατιστου, διοτι παση θνητη φυσει γενομενος αθεωρητος απ' αυτων των εργων θεωρειται. . . . Καλουμεν δε αυτον και Ζηνα και Δια, παραλληλως χρωμενοι τοις ονομασιν, ὡς αν ει λεγοιμεν δι' ὁν ζωμεν — It is necessary that we should think of God as a

being most mighty in power, most glorious in beauty, of deathless existence, most excellent in virtue, and though unseen to any finite creature, seen through his works. . . We call him Zena and Dia, using these names indifferently, as if we would express the idea that through him we live, and have our being." (Aristotle: De Mundo, 6, 26; 7, 1).

Being forced to believe that God is thus everywhere essentially present, that he fills to fulness the awful universe, I cannot but admit that he pervades the mind of man. I, therefore, see no difficulty in believing in inspiration. There never was a good man, not more or less inspired; nor a good book written, not more or less the result of inspiration. God dwelling in man, he is manifested in each man in proportion as each is moved by the divine impulse, or obeys the divine drawings. The capacity of man for this indwelling of God, and his readiness to receive divine impressions, or yield to these divine drawings, depend on the age in which he lives, the state of civilization, and the quantity and quality of his mind. The divine essence, the Infinitely diffused Spirit, though universally present, is not universally felt. It is revealed to that soul only whose spirit motion acts in harmony with the motion of the Infinite. Different men are differently qualified for receiving, interpreting, and carrying out, the divine impulses within them. Believing that all men, especially those whose work it is to point and direct the human soul to its God, are more or less inspired, I find no difficulty in accepting sacred books as inspired writings; and believing that man's readiness to hear and correctly interpret the divine voice within him, depends upon the righteousness of

his character, and the sensitiveness of his nature, I see no difficulty in accepting Christ as the perfect man, in all things yielding to the divine impulse; in purity and truthfulness, the express image of the Eternal God; in life and doctrine, the way to virtue, happiness, and heaven. I know that Christ taught the truth, not because he is said to be the Son of God; but because what he taught is in agreement with the teachings of all the great and noble souls who have in every land and age sought to raise humanity into a higher and holier life. But this evidence sufficient of itself to establish the truth of Christ's doctrine, is by no means sufficient to establish our faith in Christ as God. The falsity of Christ's teaching would give the lie to human nature in all its higher forms of development; no less does belief in his divinity conflict with all our ideas concerning the nature of the Universal Presence, subverting all natural order, contradicting all human experience. The evidence for the truth of Christ's teaching is conclusive; the evidence for asserting that Christ is God, is very unsatisfactory. If Christ was immaculately conceived, if he performed the stupendous works attributed to him, if he arose from the dead; it is reasonable to believe that he is God, or, at least, a superhuman being. Such a belief, however, would not necessarily follow these assumptions. It cannot be denied that the Infinite One might perform all these miracles through and upon a human being. But if the belief in the Incarnation, Immaculate Conception, and Resurrection, could be established; there certainly would be much less doubt on the question of the deity of Christ than prevails to-day. Christians should not forget that the simple asser-

tion of the reality of these wonderful occurrences, does not prove the reality of any of them. To illustrate let us give a few examples.

"Je suis Nabu-kudur-usur. . . .Le fils ainé de Nabu-palusur roi de Bab-Ilu, Moi! Le dieu Bel, lui-meme, m'a créé, le dieu Marduk qui m'a engendré, a deposé lui-meme le germe de ma vie dans le sein de ma mère — I am Nabu-kudur-usur, the oldest son of Nabu-pal-usur, king of Bab-Ilu, I myself! The god Bel himself created me, and the god Murduk who begot me, deposited the germ of my life in the bosom of my mother."

(Menant's Translation of the Bab. Inscription.)

"It is a tradition among the Mongols that Alung Goa bore three sons by a spirit. And among the existing inhabitants of Mangaia, it is the tradition that the lovely Ina-ani-vai had two sons by the great god Tangaroa."

(Spencer: Ecclesiastical Insti. 702).

"He takes Mahidasa to be an incarnation of Narayana, proceeding from Visala, the son of Abga."

"The incarnate Self assumes various forms, in accordance with his deeds."

(Sacred Books of the East, I, intro. 95; XV, 258).

"The Grand Lama, personally worshiped by the Tartars, is called by them "God the Father."

(Spencer: Sociology II, 161).

"The perception has come and is coming to more minds than ever to-day that there never was any more miracles or signs or wonders, never any more conversing of God with man, never any more Garden of Eden, or Fall of Adam, or thunders of Sinai or ministering angels, never any more

revelation, than there is to-day. The perception of religion as a miraculous scheme for man's redemption interpolated into history, God's original design with reference to man having miscarried, is entirely undermined and overthrown by the perception of the unity and consistency of nature as revealed by science which looks upon religion as belonging to the sphere of the natural; it is the legitimate outcome of man's moral nature; the term that best expresses the complete development and flowering of all his faculties. To define it in the guarded terms of Principal Tulloch as "an inner power of divine mystery awakening the conscience," is to make it something exterior to man. This view the world has clung to, but it must go — is going. What a seal of authentication is put upon it by the myth of the resurrection of Jesus!" (John Burrows in Pop. Sci. Monthly).

Whatever we may think of the words of this writer, we may be sure that they fairly express the opinion of the scientific world, and the sentiment of the age.

As to the miracles by which the Christian church professes to substantiate its faith in the deity of Christ, I cannot do better than to quote the following:

"With the exception of a small minority of the priests of the Catholic church, a great incredulity on the subject of miracles now underlies the opinion of almost all educated men. . . . The common attitude towards miracles is not that of doubt, of hesitation, of discontent with the existing evidence, but rather of absolute, derisive, and even unexamining incredulity. . . Miracles cease when men cease to believe and to expect them. . . . The whole history of physical science is one continual revelation of the

reign of law. . . . Christianity floated into the Roman Empire on the wave of credulity that brought with it a long train of Oriental superstitions and legends. . . In its moral aspects it was broadly distinguished from the systems around it, but its miracles were accepted by both friend and foe as the ordinary accompaniments of religious teaching. . . In the ages when the Roman Empire was converted all sound and discriminating historical investigation of the evidence of the early miracles was impossible, nor was any large use made of these miracles as proofs of the religion." (Lecky: Hist. Europ. Morals).

"To sum up the matter, it appears that while the antecedent improbability of miracles has been enormously increased by the constant and concurrent proofs of the permanence of the laws of Nature, the evidence for miracles when dispassionately examined, is altogether insufficient to establish even an ordinary fact. St. Augustine describes in detail many wonderful miracles, including resurrections from the dead, which he said had been wrought to his own knowledge, within his own diocese of Hippo, by the relics of the martyr Stephen. In fact he says that the number of miracles thus wrought within the last two years was at least seventy. This testimony is far more precise than any for the Gospel miracles, for it comes from a well known man of high character, who was on the spot at the time." (Laing).

In proof of the New Testament miracles, "We have a few exceptional instances attested by evidence not of a character to warrant belief in any facts in the smallest degree unusual, or improbable."

(J. S. Mill: Essay on Theism).

We should not be surprised at the course of many theologians and theological professors, nor wonder why they can draw invalid conclusions from their own premises, or lay down as accepted a basis of reasoning which no reasonable and independent mind would for a moment admit. We should say what a speaker is represented by Thucydides as saying: "Do not be discouraged at their words, seeing they have a reason for thus doing." And yet it is hard to conceive a good man, not charged with ignorance, doing what many are known to do, building on sand; while at the same time, telling the ignorant that they are building on rock. They make much of little and little of much. It is a common-place argument with such that no man ever lived as good as Jesus, and that therefore He is God. Now, granting the truth of this assertion, the inference does not necessarily follow: for there is no comparison between the finite and the infinite, between God and man. Even if Jesus was better than the whole combined goodness of his nation, it would not follow therefore that He was God. Moreover, it must be remembered that countless numbers of men, living and dead, have been and are unable to find any sufficient proof for the assertion that no living being ever equalled Jesus in purity and truth. Of such men, none, perhaps, speaks more conservatively than the truth-loving Mill who says:

"But about the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the prophet of Nazareth, even in the estimation

of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life. When to this we add that, to the conception of the rational skeptic, it remains a possibility that Christ actually was what he supposed himself to be — not God, for he never made the smallest pretension to that character and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned him — but a man charged with a special, express and unique commission from God to lead mankind to truth and virtue; we may well conclude that the influence of religion on the character which will remain after rational criticism has done its utmost against the evidence of religion, are well worth preserving, and that what they lack in direct strength as compared with those of a firmer belief, is more than compensated by the greater truth and rectitude of the morality they sanction." (Theism, 254-255).

With the history of the church before us, its jarrings and its quarrelings about the nature and person of Christ; with the adverse judgment of men the highest, brightest, and best, in all ages and countries,— it were surely vain and foolish in us to assert that the evidence we have that Christ is God, is

conclusive, or even satisfactory. Believe in his divinity we may; to prove that divinity we are totally unable. The knowledge of these things should make us, in the words of Canon Freemantle, "Much more cautious in framing dogma about his divinity." Nor should we forget that, after all, such belief is not of the essence of the teachings of Christ. He came to establish in the hearts of men, not the worship of himself, but that of the One God and Father over all. For myself, partly through education, partly through habit, partly through inertia, and partly through the evidence such as it is, I do not deny the divinity of Christ; but I do protest against the making belief in his divinity a condition of salvation, knowing as I do the total inadequacy of the evidence we have for establishing it. Whatever be my own belief I think as much of the followers of Arius, Socinus, Priestly, Parker, Channing, and Clarke, as of those of the dogmatic Athanasius, or the persecuting Calvin. In each and every case he that liveth as Christ lived, is he that God the Father loves.

Nor while I affirm my faith and hope in Christ must it be supposed that I accept as his words all he is reported to have said. As he said much that has never been reported, so without doubt has he been reported as saying not a little that he never said. While I believe the Bible is the word of God, I do not believe that it is literally inspired; nor that our understanding of the Bible to-day, is what it will be in a hundred years hence. In reading the Bible we should use our reason; seek the aid of science, literature, and art; seek the aid of a cultivated mind. Thus aided we shall be much less likely to call evil good, or good evil. The dark spots on the Bible, and there are very many, will become

more and more visible; for our eyes being opened by the immanent Spirit of the God of nature, the light of the Bible will break upon us in a flood of eternal day.

Amidst all the difficulties arising from the cares of life and the mysteries within and without, the revelations of the universally indwelling God call upon us not to live an idle life, not to waste a fleeting moment, to do whatever our hands find to do with our might For all of us the sands in life's hour-glass are fast falling, eternity's tide is fast rising, the angry waters engulfing. How soon shall they bear us away. Poor struggling soul, tossed on the breakers of eternity, how wildly thy hands are thrown up! Away art thou borne; the distance between us increases; the darkness is gloom; I see thee no more. Did the surging billows of death o'ercome thee? or wert thou borne to the long-looked-for island of rest?

"To the island-valley of Avilion.
Where falls not rain, or hail, or any snow,
Nor ever wind blows loudly; but it lies
Deep-meadowed, happy, fair with orchard lawns
And bowery hollows crowned with summer sea,
Where thou shalt heal thee of thy grievous wound."

After all, this problem must be personally solved. But, we are certain, he alone shall solve it well, who makes the most of life.

(c): CHRISTIANITY COMPARED WITH OTHER RELIGIONS.

(a): ITS EXCLUSIVE CLAIMS NOT ADMITTED.

I have already stated that as we leave the world of positive science or thought and enter that based on the miracu-

lous, the scientific world in general hesitate and, almost to a man, refuse to enter. Scientists willingly admit that religion expresses some eternal fact; but they will not admit that the expression of this fact belongs exclusively to Christianity. And as Christians in general regard as false, or of the devil, every non-Christian system of faith, scientists not finding Christianity in doctrine or origin essentially different from other faiths, refuse their assent to any as being a divine revelation. Darwin, who was one of the most moderate writers, distinctly asserts his disbelief in a revelation; Strauss declares that the scientific world is non-Christian; Schopenhauer regards as ridiculous the exclusive claim of the Christian church to a divine Revelation; and Spencer asserts his disbelief thus: "Nor do parallelism fail us when we turn to the more developed form of the Hebrew religion. That the story of a god-descended person should be habitually spoken of by Christians as though it were special to their religion, is strange considering their familiarity with stories of god-descended persons among the Greeks . . . . If these numerous parallelisms between the Christian religion and other religions, do not prove likeness of origin, and development, then the implication is that a complete simulation of the natural by the super-natural has been deliberately devised to deceive those who examine critically what they are taught. Appearances have been arranged for the purpose of misleading sincere inquirers, that they may be eternally damned for seeking the truth."

(Ecclesiastical Institutions, 703).

Says Prof. Tyndall: "As an ancient book, claiming the same origin as other books, the Old Testament is without a

rival; but its unnatural exaltation provokes recoil and rejection." (In the "Nineteenth Century" for Nov., 1880).

"There is no evidence," says Mill, "for a Revelation but insufficient for proof, and amounting to the lower degrees of probability; the whole domain of the super-natural is removed from the region of belief to that of simple hope."

(Essays on Religion).

Says Laing: "The creed of the Christian church must be transformed or die." (Mod. Science and Mod. Thought).

Mr. Huxley expresses his unbelief thus: "With respect to immortality, as physical science states this problem, it seems to stand thus: Is there any means of knowing whether the series of states of consciousness, which have been causally associated for three-score years and ten with the arrangement and movement of innumerable millions of successively different material molecules, can be continued, in like association, with some substance which has not the properties of matter and force? If any body can answer that question he is just the man I want to see. If he says that consciousness cannot exist except in relation of cause and effect with certain organic molecules, I must ask how he knows that; and if he says it can, I must put the same question. And I am afraid like jesting Pilate, I shall not think it worth while to wait for an answer." (Fortnightly Review).

While almost all the whole scientific world stands more or less on this Agnostic platform, the great body of scholarly theologians follow suit in rejecting the Scriptures as literally inspired, and put upon them a rationalistic interpretation. It is not too much to say that any man who can accept the literal teachings of Scripture gives undeniable proof of his

ignorance of the teachings of Nature, and, therefore, of Nature's God. The discoveries of science are no more nor less than divine revelation; they are the teachings of Nature, they are the true word of God. To this sensuous, objective, positive, demonstrative, and universal word of God must any special, unproved, unprovable, supposed, word of God give way. The work of the true Christian scholar is to seek under the letter of Scripture that deeper, more universal, revelation of God in Christ, and to reconcile it with the revelation of God in nature. So far as the Christian church succeeds in doing this, will she probably be a force in moulding the thought of the age; so far as she fails, will she be winked and scoffed at, however much noise she may keep.

The great achievements of science during the Victorian era, are the discovery of the two general principles, now by scientists universally admitted, — the first being the law of the Conservation of Force, the second being the principle of Evolution. The law of the Conservation of Force is another way of expressing the fact that force is persistent. The principle that force is persistent is equivalent to saying that the total amount of energy in the universe is invariable, that it can neither be increased nor diminished. In general terms it is certain that this principle was believed and taught by the ancient philosophers. Says Aristotle:

"*Αλλα αδυνατον κινησιν η γενεσθα η φθαρηναι: αει γαρ ην* — It is impossible that energy should either be produced or destroyed: for it is eternal." (Met. VI, 6, 1).

The principle of the Conservation of Energy is thus defined by that late able physicist, Clerk Maxwell: "The total energy of any body or system of bodies is a quantity

which can neither be increased nor diminished by any mutual action of such bodies, though it may be transformed into any one of the forms of which energy is susceptible." We may not doubt that the ancient philosophers had some slight knowledge of this principle; but we are just as certain that as a working hypothesis of universal application whose truth has been practically demonstrated, it may be said to be one of the great discoveries of the Victorian era. On the subjects of Evolution and the Conservation of Force, no clearer or more correct presentation of the rights of ancients and moderns can be found than that given in a few words by Huxley: "Each of these was foreshadowed, more or less distinctly, in former periods of the history of science; and, so far is either from being the outcome of purely inductive reasoning, that it would be hard to overrate the influence of metaphysical, and even of theological, considerations upon their development. The peculiar merit of our epoch is that it has shown how these hypotheses connect a vast number of seemingly independent partial generalisations; that it has given them that precision of expression which is necessary for their exact verification; and that it has practically proved their value as guides to the discovery of truth."

(The Reign of Queen Victoria, II, 340).

The principle of Evolution is, in some form or other, accepted by the whole scientific world. This principle has simplified and unified the whole operation of Nature. It gives us one substance extending under various forms and modifications throughout the whole cosmos. These various forms and modifications of the one unknown and universal

principle, are known to us as elements; but hidden, unseen, and unsearchable, is the one and same cosmic element, everywhere present, and everywhere persistent. This common substance is acted upon, and energized, by One Force, Unknown, Unknowable, Immutable, Eternal, and Rational. With this Force there is no shadow of turning nor variation; it is the "same, yesterday, to-day, and forever." In this Force do all things, whether material or spirtual, exist and have their being; and in the action of this Force there can be no break nor departure. All its varied manifestations are but the uniform, though apparently changeful, operations of One Eternal and Infinite Volition. Here reigns Law Universal, Eternal, and Harmonious. Evolution is but a name for the method of the action of this Universal, and Immutable Reason upon the universe of mind and matter. First the atom, then the molecule, then the aggregation, then the world formative, finally the world formed. First the life-endowed protoplasm, then the germ, then the seed, then the leaf, then the flower complete. First the aeons of chaos, then the aeons of formative and forming matter, then the aeons of the lowest forms of vegetable and animal life, then the aeons of the higher forms of vegetable and animal life, then the reign of reason. First the intelligence of the lowest forms of life, then of the mere brute, then of the first man dimly discerning the powers around him, then of the more developed man living in society, then of him examining the operations of the powers around him, then of him who sees behind the world of matter, the world of mind, and God the soul of all.

Since this building up of the cosmos is but the progress

of the One Eternal, and Immutable Volition, nature can show no breaks in the chain of causation, no departures from physical laws, no special creations. The sun does not stand still at the bidding of Joshua, nor does the Infinite One become a sculptor to form of a lump of clay a perfect man.

Different faiths are but different branches of the same tree. The tree is humanity, the vital force is God. Every particle of each branch thrills at the Vital Presence, and the branch itself sways hither and thither at the pressure of the Universal Breath. The more favorable the position of the branch in relation to the tree and its surrounding, the stronger the growth; and the stronger its growth, the more the presence of the Vital Force. Some branches becoming thus comparatively strong, draw to themselves more and more of this Vital Force; others deprived, sicken and die. The strong branches cannot remain equally strong; but all seek to live by making the most of their privileges, and attaining to a direct and indirect equilibration. This rivalry is continued till, as in the former case, some, becoming too weak for the contest, sicken and die. Thus is it with religions. The faith of the individual gives place to that of the family, that of the family to that of the clan, that of the clan to that of the tribe, that of the tribe to that of the nation, that of the nation to that of united nations; and finally the strife among the universal faiths, causes each to claim the right to universal dominion. The Vital Force runs through the whole, the divine Idea is by the whole reflected. That faith which best interprets this One and Common Idea, is the faith most fit to survive, the faith that will survive; and

that faith will best interpret this idea, which is the outcome of an intelligence most conversant with nature. God's Revelation is thus seen to be eternal and continuous. The primitive mind, even living in modern society, sees a world confused and confusing; a chaos, not a cosmos; a God thwarted in his purposes, and correcting his own works; a Governor with infinite power, wisdom, and goodness, void of ability to prevent devils and demons overthrowing his throne. Miracles, disorder, fill his universe; his God is on a journey. But to the intelligent there is one God, One Law, One Order, One Love, One Volition, One Upward Movement forever.

In the face of the regularity, universality, and persistence of the forces of nature, it is almost inconceivable why men can dare preach a faith for which they claim an exclusive sanction. The time is fast coming, is now at our doors, when the sanction, and the beauty of Christianity will be seen not in the supposition of its supernatural origin, which would be enough in itself to condemn it; not in the supposition of its miracles, acceptable to the credulous and superstitious; but in the fact that it is the natural and highest outcome of human nature, developed, fed, and directed, according to universal laws, and by the universal impulse of the Universal Reason. Herein lies its verity; herein lies its worth; herein lies its superiority; herein lies the highest proof of the soul's immortal nature:

"Oh; I seem to stand trembling, where foot of mortal ne'er hath trod; wrapped in the radiance from that sinless land which eye hath never seen.

Visions come and go; shapes of resplendent beauty round

me throng; from angel's lips I seem to hear the flow of soft and holy song.

It is nothing now, when heaven is opening on my sightless eyes;

When airs of paradise refresh my brow, the earth in darkness lies.

In a purer clime, my being fills with rapture; waves of thought roll in upon my sightless eyes;

Strains sublime break over me unsought.

Give me now my lyre. I feel the stirring of a gift divine.

Within my bosom glows unearthly fire lit by no skill of mine."

(b): IN DOCTRINAL ESSENTIALS IT IS ONE WITH OTHER RELIGIONS.

I: IMMORTALITY: —

One of the fundamentals of the religious faith of every Christian is the immortality of the soul. But this doctrine is not peculiar to the Christian; it is in some form or other universally believed; its expectation is natural to humanity. Aristotle certainly doubted, as a great many scientists today, the immortality of the soul; but he admits that it was a common belief:

"*Αλλα μην ουδε βουλησις και προαιρεσις ταυτον . . . τε παντων ανθρωπων και αθανατοι ειναι . . . βουλησις δ' εστι των αδυνατων, οιον αθανασιας* — But wish and expectation are not the same. It is a wish of all men to be immortal; man may wish for the impossible such as immortality." (Nik. Eth. III, 4, 7; Eud Eth. II, 10, 4). The following from Plato

is, perhaps, equal to anything that can be found on this subject: —

"*Προς τῳ πολλους και καλους ειναι λογους περι της αθανασιας της ψυχης. Ου γαρ δη γε θνητη γε φυσις τοσον δυους' αν ηρατο μεγεθουργιας, ὡστε καταφρονησαι μεν ὑπερβαλλοντην θηριων βαις, διαπεραιωσασθαι δε πελαγη, δειμασθαι δε αστη, κακαστησασθαι δε πολιτειας, αναβλεψαι δε εις τον ουρανον και ιδειν περιφορας αστρων και δρομους ἡλιου τε και σεληνης ανατολας τε και δυσεις εκλειψεις τε και ταχειας αποκαταστασεις ισημεριας τε και τροπας διττας, και Πλειαδων χειμωνας και θερους ανεμους τε καταφορας ομβρων και πρηστηρων εξαισιους συρμους, και τα του κοσμου παθηματα παραπηξασθαι προς τον αιωνα, ει μη τι θειον ωντως ενην πνευμα τῃ ψυχῃ, δι' ὁυ την των τηλικωνδε περινοιαν και γνωσιν εσχεν. ὡστε ουκ εις θανατον, αλλ' εις αθανασιαν μεταβαλλεις, ω Αξιοχε, ουδε αφαιρεσιν ἐξεις των αγαθων, αλλ' ειλικρινεστεραν την απολαυσιν, ουδε μεμιγμενας θνητῳ σωματι τας ἡδονας, αλλ' ακρατους ἁπασων αλγηδονων. κεισε γαρ αφιξῃ μονωθεις εκ τησδε της ἑιρκτης, ενθα απονα παντα και αστενακτα και αγηρατα, γαληνος δε τις και κακων αγονος βιος, ασαλευτῳ ἡσυχιᾳ ευδαιαζομενος, και περιαθρων την φυσιν φιλοσοφων ου προς οχλον και θεατρον, αλλα προς αμφιθαλη την αληθειαν* — Many and beautiful are the reasons one may give for the immortality of the soul; no mortal nature could undertake such great works as the despising the far greater strength of wild beasts; the traversing the seas; the establishing cities and the founding of polities; the beholding the heavens, seeing the circuits of the stars, and the courses of the sun and moon, their risings and settings; their departures and rapid returns; the equinoxes and the two solstices; the wintry blasts of Pleiades and the breezes of summer; the down-pouring of rains; the tracts of the violent light-

ning; and the making out the changes of the world for ages,—unless some divine spirit was naturally in him through which he obtains this wisdom and knowledge. Not to death, O Axiochus, dost thou change, but to immortality; nor wilt thou be deprived of the good, but rather wilt thou have far more desirable pleasures, not indeed such as are associated with a mortal body, but pure, freed from every affliction. For there shalt thou arrive delivered from this prison, where all things are void of toil, where sighing and old age can never come; but where life peaceful and freed from every evil, is forever happy in unbroken tranquillity, contemplating things not with a view to the favors of the mob or of the theatre, but with a view to abounding and flourishing truth." (Axiochus, 370, 10-35).

We are here told that the noble nature of man can have no earthly origin. The immortal spark within him is divine and eternal. To this immortal life must be ascribed his power to overcome ferocious beasts, to found, build, and govern mighty empires; to open the secrets of nature; and to examine the great works of God. This divine nature within man, having from heaven descended, must to heaven again ascend. Man departs not to death, oblivion, but to life eternal. Separated from bodily evils, there he enjoys true felicity, unmixed pleasure. No vain labor is there; no more sighing; no old age; but life peaceful, tranquillity unbroken. Say the Vedas:

"Those who know the High Brahman, the vast, hidden in the bodies of all creatures, and alone enveloping everything, as the Lord, they become immortal. . . . He is the one ruler of many. The wise who perceive him

within their self, to them belongs eternal happiness, not to others." (Svetasvatara-Upanishad, III and VI Adhyayas).

"*Θτι ψυχη πυρ δυναμει πατρος ουσα φαεινον,*
Αθανατος τε μενει, και ζωης δεσποτις εστι. . . . .
Χρη σε σπευδειν προς το φαος και πατρος αυγας,
Ενθεν επεμφθη σοι ψυχη, πολυν ἐσσαμενη νουν.
Ταυτα πατηρ εννοησε, βροτος δ' δι εψυχωτο. . . . .
Ψυχη η μεροπων Θεων αγξει πως εις ἑαυτην.
Ουδεν θνητον εχουσα δλη Θεοθεν μεμεθευσται.
Ἁρμονιαν αυχει γαρ, ὁφ' ἡ πελε σωμα βροτειον. . .
Ζητησον παραδεισον.
Διζεο συ ψυχης οχετον, οθεν, η τινε ταξει
Σωματι τιθυσας, επι ταξιν αφ' ἡς ερρυης,
Αυθις αναστησεις, ἱερῳ λογῳ εργον εννωσας —

The soul being a bright fire by the Power of the Father,
Remains immortal and is mistress of life. . .
Haste thou to the light, to the bright beams of the father,
By whom was sent to thee a soul, clothed with reason strong.
These things the Father conceived, thy mortal was animated.
Man's soul will in some way or other clasp God to itself.
Having nothing mortal, she drinks deeply of divinity.
She boasts a harmony by which the mortal body exists.
Seek paradise.
Seek thou the way of the soul, whence and how,
Having served the body, to the same happy place from which thou didst flow,
Thou mayest again return, uniting sacred work to sacred thought." (Oracles of Zoroaster).

"He whose soul is fixed upon the study of Brahm, enjoyeth pleasure without decline. The man who is of subdued passions, and understanding, and has set his heart upon salvation and is free from lust, fear, and anger, is forever blest in this life; he shall obtain Brahm and be forever blest."

(Dialogues of Kreeshna and Arjoon.)

We have given sufficient proof of the fact that to no faith nor nation belongs exclusively the belief in immortality. The spark of immortal life shines brightly in every human breast. This spark divine, for a moment may be dulled; but the soul, revolting at the thought of annihilation, again is flooded with divine light reaching to the very gates of heaven. It seems deeply written in human nature that man shall not die.

II: GOD IS THE FIRST PRINCIPLE AND IS INTELLIGENT:

"Ὁτι πρεσβυτερον ειη ψυχη σωματος ἁπασα παντος. ὁ γαρ αμεινον και παλαιοτερον και θεοιδεστερον, πιθανον ὁτι του χειρονος και νεωτερου και ατιμοτερου πανταχη τε αρχον αρχομενου πρεσβυτερον και αγον αγομενου παντη. ει δ' εχει τουτο ὁυτως, το γε πρωτον ἡμιν του πρωτου της γενεσεως πιθανωτερον αν ειη σχεδον ὑπηργμενον. . . . το θειοτατον οντως ψυχης γενος. τουτο δ' εστι σχεδον ᾧ μονῳ πλαττειν και δημιουργειν προσηκαι —Mind is superior to body. For whatever is better, older, and diviner than another, it is reasonable to believe, being superior to it, rules that other at all times as a thing ruled, and directs it as a thing directed, the latter being meaner, newer, and less honorable. . . . If this is so, then the first of our kind, (intellectuality), must have been in the

beginning more influential than the first of creation. . . . The divinest kind of mind — this is that to which alone belong the framing and fashioning of the universe."

(Plato: Epinomis, 980, 981).

"*Καὶ ὁ ποιητης, ὃς αυτουγων τεκτηνατο τον κοσμον, ὃς εκ νοου εκθωρε πρωτος* — And the maker, who self-operating framed the world, which first sprung out from mind."

(Oracles of Zoroaster).

"*δυτως ουν δη κατα λογον τον εικοτα δει λεγειν τονδε τον κοσμον ζωον εμψυχον εννουν τε τη αληθειᾳ δια την του Θεου γενεσθαι προνοιαν* — Thus for a very similar reason are we obliged to say that this whole universe must be a living thing endowed with reason through the providence of God."

(Plato: Timaeus, 30).

III: GOD THE ORIGIN AND RULER OF ALL:

(I). NECESSARY FOR CREATION:

"*Τι το ον αει, γενεσιν δε ουκ εχον, ... νοησει μετα λογου πορικληπτεον, αει κατα τἀυτα ον. . . . παν δε αυ το γιγνομενον δπ' αιτιου τινος εξ αναγκης γιγνεσθαι: παντι γαρ αδυνατον χωρις αιτιου γενεσιν σχειν — . . ταυτην δη γενεσεως και κοσμου μαλιστ' αν τις αρχην κυριωτατην παρ' ανδρων φρονιμων αποδεχομενος, ορθοτατα αποδεχοιτ' αν* — What is Eternal Being, having no origin, comprehended by the intelligence with reason, in this way forever existing. It is certain that every created thing must have had a cause; for it is impossible that any thing should be created without a cause. Should any reasonable man assert that in this Eternal Being he finds the most reasonable cause of creation and the cosmos, he would make a most reasonable assertion."

(Ibi: Timaeus, 27, 28, 30·)

(II). NECESSARY FOR GOVERNMENT:

"*Λαβωμεν δη, τις τροπος αν ειη τοσουτον περιφερειν ογκον τινα φυσιν τον αυτον χρονον, δσον περιφερεται. Θεον δη φημι τον αιτιον εσεσθαι, και ουποθ' ἑτερως ειναι δυνατον. . . . . διο δη και τοτ' ηδη θεος δ κοσμησας αυτον, καθορων εν απορiαις οντα, κηδομενος ἱνα μη χειμασθεις ὑπο ταραχης διαλυθεις εις τον της ανομοιοτατος απειρον οντα τοπον δυῃ, παλιν εφεδρος αυτου των πηδαλιων γιγνομενος, τα νοσησαντα και λυθεντα εν τῃ καθ' ἑαυτου προτερᾳ περιοδῳ στρεψας κοσμει τε και επανορθων αθαγατον αυτον και αγηρων απεργαζεται* — The question is how is it possible that any nature could move around this awful fabric of a universe with such regularity. We reply that God is the cause of this, and that without Him, it is impossible. . . . Therefore the author of this order is God who seeing creation in distress, guards it against disturbance, lest it be dissolved and fall into the place of infinite irregularity; for watching all its movements, again He puts every injurious and dissolved part back into its former course of activity, gives it order, and establishes it immortal, so that in renewed youth it again accomplishes its work."

(Ibi: Epinomis, 983; Politicus, XVI).

IV: GOD IS THE FATHER OF ALL:

"*Ζευ πατερ, η ρα ετ' εστε θεοι κατα μακρον θλυμπον,*
Ει ετεον μνηστηρες ατασθαλον ὑβριν ετισαν —

O Father Zeus! It could not be that thy rule extended over the wide heavens, if those suitors made not atonement for their arrogant insolence!"

(Homer: Odyssey, XXIV, 350 —).

"*Η δε των τεκνων αρχη βασιλικη: το γαρ γεννησαν και κατα φιλιαν αρχον και πρεσβειαν εστιν, όπερ εστι βασιλικης ειδος αρχης. Διο καλως Όμηρος τον Δια προσηγορευσεν ειπων*

πατηρ ανδρων τε θεων τε —

τον βασιλεα τουτων άπαντων. . . . Η μεν γαρ πατρος προς υιεις κοινωνια βασιλειας εχει σχημα: των τεκνων γαρ το πατρι μελει. Εντευθεν δε και Όμηρος τον Δια πατερα προσαγορευει. . . Εστι δε ή μεν προς γονεις φιλια τεκνοις, και ανθρωποις προς θεους— The government of children is kingly in its nature: for that which begets rules as well because of excellence as of love, which is a kind of kingly rule. Wherefore Homer properly addresses God calling him

Father of both gods and men,

making him thus King of all. . For the relation of the father to his children is kingly in its nature: for this is becoming to the father of children. Therefore Homer calls God, Father. The love of children towards the father is as that of men toward God." (Aristotle: Republic I, 12, 3; Nico. Eth. VIII, 10, 4; 12, 4).

"Da deinde auxilium, pater, atque haec omina firma. — Grant us thy aid, O Father! and confirm the omens."

(Virgil).

"Thou art the Father of all things, animate and inanimate." (Dialogues of Kreeshna & Arjoon).

Έαυτον ό πατηρ ήρπασεν ουδ' εν έη δυναμει νοερα κλεισας ιδιον πυρ. Ου γαρ απο πατρικης αρχης ατελες τι τροχαζει — The Father hath snatched himself away; neither hath he shut up his own fire in his intellectual power. For nothing unfinished proceedeth from the Father's rule."

(Oracles of Zoroaster).

" . . λεγει προς αυτους ὁ τοδε το παν γενησας ταδε: θεοι θεων, ὡν εγω δημιουργος πατηρ τε εργων — The Creator of this whole universe thus spoke to them: ye gods of gods, of whose works I the Father am the contriver." . .

(Plato: Timaeus, 40).

V: REWARDS AND PUNISHMENTS FROM GOD:—

"Ὁτι θευυς γε ου λανθανει ἑκατερος αυτων ὁιος εστιν. Ὁ μεν θεοφιλης αν ειη, ὁ δε θεομισης — For each of them (the good and the bad) is perfectly known to God whatever their characters may be. The one must be hated by God, the other loved by him." (Plato: Civitas, 612).

"Ουχ ὁυτω σμικρος ων δυσει κατα το της γης βαθυς, ουδ' ὑψηλος γενομενος εις τυν ουρανον αναπτησει. Τισεις δε αυτων την προσηκουσαν τιμωριαν ειτ' ενθαδε μενων ειτε και Ἁδου διαπορευθεις ειτε και τουτων εις αγριωτερον ετι διακομισθεις τοπον — For wert thou so little as to hide thyself in the bottom of the earth, or so great as to betake thyself into the heavens above; it would avail thee nothing. Thou shalt pay the full resulting penalty for thy crimes, either while here remaining, or after thou art departed to Hades, or perchance to some far worse place." (Ibi: Leges, 905).

"Και κατα τουτον δη τον λογον ὁ μεν σωφρων ἡμων θεῳ φιλος, ὁμοιος, ὁ δε μη σωφρων ανομοιος τε και διαφορος και αδικος — According to this reasoning, therefore, he that is prudent among us, is dear to God; because he is like Him. But he that is imprudent among us, is unlike God; and, therefore, unjust." (Ibi, Leges, 716).

"Τον δε θεον των φαυλων ουκ εικος επιμελεισθαι. . . Ει γαρ τις επιμελεια των ανθρωπινων ὑπο θεων γινεται, ὡσπερ δοκει, και

ειη αν ευλογον χαιρειν τε αυτους τῳ αριστῳ, και τους αγαπωντας μαλιστα τουτο και τιμωντας αντευποιειν ὡς των φιλων αυτοις επιμελουμενους και ορθως τε και καλως πραττοντας — It is not at all likely that God cares for a base man. . . But if God has any regard at all for the wants of humanity, which seems very probable, then would it be most reasonable to believe that he is highly delighted with that which is purest, and rewards them who give it the first place in their affections, and honor it; because thus doing rightly and nobly they have a regard for God's wishes as being a friend to them." (Aristotle: Eth. Meg. II, 8, 6; Nic. Eth. X, 9, 13).

"Ευ ουν λεγεται ὁτι εκ του δικαια πραττειν ὁ δικαιος γινεται; και εκ του τα σωφρονα ὁ σωφρων: εκ δε του τα μη πραττειν ταυτα ουδεις αν ουδε μελλησειε γενεσθαι αγαθος — It is well to say that as the result of doing justly, a man becomes just; as the result of acting prudently, a man becomes prudent: but as a result of not doing these things, no man can ever become good." (Ibi: Nic. Eth. II, 4, 5).

"A man of good works will become good, a man of bad works will become bad. As a man's desire is, so is his will. As his will is, so is his deed; and whatever deed he does, that shall he reap."

(Vedas: Brihadaranyaka-Upanishad, IV Adhyaya).

"I am made evident by my own power; and as often as there is a decline of virtue and an insurrection of vice and injustice in the world, I appear from age to age for the preservation of the just, the destruction of the wicked, and the establishment of virtue. . . . . I assist those men who in all things walk in my path. . . . . God is to be obtained by him who maketh God alone the object of his

works. . . . . Those whose understanding is in him, are purified from all their offences, and go from whence they shall never return. . . But the habitation of those mortals whose generation hath lost its virtue, shall be in hell."
(Ibi: Dialogues of Kreeshna and Arjoon).

VI: GOD LOOKS TO THE HEART:

"*Μισουντες τε γιγνονται τους κακους και τῳ δυσχεραινειν την αδικιαν ουτε τας τοιαυτας πραξεις προσιενται πραττειν τους τε μη δικαιους των ανθρωπων φευγουσι και τους δικαιους στεργουσιν* — God hates the wicked; and because he seeks not injustice nor any such deeds, he flees away from unjust men, but he loves the just." (Plato: Leges, 908).

"*Και γαρ αν δεινον ειη, ει προς τα δωρα και τας θυσιας αποβλεπουσιν ἡμων δι θεοι, αλλα μη προς την ψυχην, αν τις ὁσιος και δικαιος ων τυγχανη. Πολλῳ γε μαλλον, οιμαι, η προς τας πολυτελεις ταυτας πομπας τε και θυσιας* — It would indeed be a terrible thing, if God judged our righteousness according to our gifts and offerings, but not according to the heart. Much more, in my opinion, does God regard the heart."
(Ibi: Alcibiades II, 149, 150).

"*Γιγνωσκειν μεν ξυμπασαν την ἡμετεραν αυτα διανοιαν λεγωμεν και τον τε καλον ἡμων και αγαθον ἁμα θαυμαστως ασπαζεσθαι και τον σφοδρα κακον μισειν* — We hold that God is acquainted with all our thoughts, that he loves the noble and good, but hates the base." (Ibi: Epinomis, 985).

"*Και ὁ θεος ανεχεται κατα δυναμιν λαμβανων τας θυσιας* — That sacrifice is acceptable to God which is offered according to our ability." (Aristotle: Eud. Eth. VII, 10, 23).

"*Εστι δε πρωτη των δικαιοσυνων προς τους θεους, ειτα προς δαι-*

μονας, ειτα προς πατριδα και γονεις, ειτα προς τους κατοιχομενους — Our first obligation is toward God, next to the divine powers, next to our country and parents, and next to the dead."

(Ibi: De. Virt. et Vit. V).

"*Αι γαρ αρχαιαι θυσιαι και συνοδοι φαινονται γινεσθαι μετα τας των καρπων συγκομιδας διον απαρχαι: μαλιστα γαρ εν τουτοις εσχολαζον τοις καιροις* — It appears that the early sacrifices and religious gatherings of the people occurred especially at the time of harvest, such as at the ingathering: at such times the people had abundant leisure."

(Ibi: Nico. Eth. VIII, 9, 5).

"*Επειθ' ὡς ουκ εικος τους θεους χαιρειν ταις δαπαναις των θυομενων αλλα ταις ευσεβειαις των θυοντων* — Since it is not at all reasonable that God should be pleased with the mere offerings of the sacrificers, rather is he pleased with their true prayers." (Ibi: Ad Alexandrum, III, 9).

VII: LIBERALITY AND FORGIVENESS MUST BE PRACTICED:

It is frequently taught and generally believed that liberality and philanthropy have had their birth since the Christian era; but this is certainly not the truth. It would be but reasonable to suppose that in the progress of civilisation the finer elements or traits of human nature, would more readily and generally manifest themselves; but to suppose that these traits are rooted in Christianity is a very great error, and no less a grave injustice. Let us examine:

Christ is said to be the author of the words, "It is more blessed to give than to receive;" but if Christ used these

words, he is certainly not the author of the idea; for this sentiment was taught hundreds of years before:

"*Διο μαλλον εστι του ελευθεριου το διδοναι ὁις δει η λαμβανειν ὁθεν δει και μη λαμβανειν ὁθεν ου δει. Της γαρ αρετης μαλλον το ευ ποιειν η το ευ πασχειν, και τα καλα πραττειν μαλλον η τα αισχρα μη πραττειν: ουκ αδηλον δ' ὁτι τῃ μεν δοσει ἑπεται το ευ ποιειν και το καλα πραττειν, τῃ δε ληψει το ευ πασχειν η πῃ αισχροπραγειν. Και ἡ χαρις τῳ διδοντι, ου τῳ μη λαμβανοντι, και ὁ επαινος δε μαλλον.* . . . —It is rather the mark of the noble nature to give to whomever it is necessary than to receive what is necessary or not to receive what is not necessary. For it is more the mark of virtue to confer benefits than it is to receive them, and to do noble acts than to refrain from base ones. It is evident that to confer favors and to do noble deeds, belong to giving in general; but the spirit of taking is characterised by the fact that it receives favors rather than by the fact that it refrains from active baseness. Besides, thanks and praise follow upon the heels of him who gives, but not upon the heels of him who simply refrains from receiving.

(Aristotle: Nic. Eth. IV, 1).

"*Πλουτειν δ' ου ῥᾳδιον τον ελευθερον, μητε λῃπτικον οντα μητε φυλακτικον, προετικον δε και μη τιμωντα δι' ἁυτα τα χρηματα αλλ' ἑνεκα της δοσεως* —It is not easy for the noble man to be rich; since he will not take from others, nor is niggardly with what he has; but on the contrary is most liberal and esteems wealth not for the sake of itself but for the sake of the benefits which, through it, he may confer on others."

(Ibi).

"*Εστι δε βελτιον το φιλειν η το φιλεισθαι: το μεν γαρ φιλειν*

ενεργεια τις ήδονης και αγαθον, απο δε του φιλεισθαι ουδεμια τω φιλουμενω ενεργεια γινεται — It is far better to be a friend than to be befriended, for the former activity is accompanied with the energy of real pleasure: but the latter, never." (Ibi: Eth. Meg. II, 2, 31).

"*Φυσει τ' ενυπαρχειν εοικε προς το γεγεννημενον τω γεννησαντι και προς το γεννησαν τω γεννηθεντι, ου μονον εν ανθρωποις αλλα και εν ορνισι και τοις πλειστοις των ζωων, και τοις όμοεθνεσι προς αλληλα, και μαλιστα τοις ανθρωποις, όθεν τους φιλανθρωπους επαινουμεν. Ιδοι δ' αν τις και εν ταις πλαναις ώς οικειον άπας ανθρωπος ανθρωπω και φιλον* — It is natural for the thing begotten to love that which begets, and for that which begets to love that which is begotten, not only among men but also among birds and animals in general. This is especially seen among those animals of the same variety, most of all among men; therefore we praise philanthropists. It is a fact of which we have everywhere abundant proofs, that man to man is something familiar and dear." (Ibi: Nic. Eth. VIII, 1).

"*Εστι δε φιλαυτος ό άυτου ένεκεν παντα πραττων εν τοις κατα το λυσιτελες. 'Ο μεν ουν φαυλος φιλαυτος εστιν: αυτος άυτου γαρ ένεκεν παντα πραττει: αλλ' ουχ ό σπουδαιος: δια τουτο γαρ εστι σπουδαιος, ότι αλλου ένεκεν τουτο πραττει* — He who does everything for himself with the view of enriching himself, is a base man. The base man is a selfish man, for he does everything for the sake of himself; but not so is it with the noble man: for the very thing by which he is noble, is that he works for the sake of another."

(Ibi: Eth. Meg. II, 13, 1).

"*Ακολουθει δε τη ελευθεριοτητι του ηθους ύγροτης και ευαγωγια και φιλανθρωπια, και το ειναι ελεητικον και φιλοφιλον, και φιλοξενον,*

και φιλοκαλον — The noble man is known by mildness of disposition, gentleness of manners, love of humanity, charity, love of friends, hospitality, and the love of that which is beautiful and good." (Ibi: De Vir. et Vit. V. 5).

And the rule for giving could not be better expressed than in these words of Aristotle: "*'Ο ελευθεριος ουν δωσει του καλου ένεκα και ορθως: δις γαρ δει και δσα και δτε και τάλλα δσα επεται τη ορθη δωσει; και ταυτα ήδεως η αλυπως: το γαρ κατ' αρετην ήδυ η αλυπον ήκιστα δε λυπηρον* — The noble man gives for the sake of the beautiful, and he gives wisely, that is to whom it is necessary, what is necessary, and when it is necessary; and that too, gladly; for a virtuous act is pleasurable, or at least without pain; indeed, pain least belongs to such acts." (Ibi: Nic. Eth. IV, 1, 12-13).

"*Ουδ' μνησικακος: ου γαρ μεγαλοψυχου το απομνημονευειν, αλλως τε και κακα, αλλα μαλλον παροραν. Ουδ' ανθρωπολογος: ουτε γαρ περι άυτου ερει ουτε περι έτερου . . . ουδε κακολογος, ουδε των εχθρων ει μη δι' ύβριν. . .* —The noble-minded man is not one to remember insults; for it is not characteristic of noble-mindedness to store up remembrances of injuries received, and of other evils. Nor is he known to talk of others, for this he will not do of himself; nor does he speak evil of any body, not even of his enemy, unless compelled to do so in justice to himself." (Ibi: Nic. Eth. IV, 3, 30).

"*Συ αρα βουλοι' αν αδικεισθαι μαλλον η αδικειν? Βολοιμην μεν αν εγωγ' ουδετερα: ει δ' αναγκαιον ειη αδικεισθαι η αδικειν, ελοιμην αν μαλλον αδικεισθαι η αδικειν. Ούτως, ώς μεγιστον των κακων τυγχάνει ον το αδικειν, το αδικεισθαι ήκιστα γε* — Wouldst thou then rather be treated unjustly than treat another

unjustly? I prefer neither; but if I were compelled to choose between receiving an injury or bringing it upon another, I would every time prefer receiving injustice to bringing it upon another. To act unjustly toward another, is the greatest of all evils; but to receive injustice from the hands of another, is the least." (Plato: Gorgias, 469).

"*Κακουργειν δει, η ου? Ου δει δηπου. Αντικακουργειν κακως πασχοντα, δικαιον η ου δικαιον? Ουδαμως. Το γαρ που κακως ποιειν ανθρωπους του αδικειν ουδεν διαφερει. Ουτ' αρ' ανταδικειν δει ουτε κακως αντιποιειν ουδενα ανθρωπων, ουδ' αν ὁτιουν πασχη ὑπ' αυτων* — Is it right to do evil to a man or not? It is never right. But if a man suffers innocently evil treatment, is it not right to return evil for evil? It is never right. For to bring evil on another, differs in nothing from acting unjustly. A man should not return injustice for injustice, nor evil for evil, no matter what he suffers at the hands of others." (Ibi: Crito, 51).

"*διο και τα μεγαλα ἁμαρτηματα και αδικηματα σμικροτερον ειναι χρη νομιζειν κακον πασχειν η δρασαι* — Wherefore it must be considered better to suffer the greatest evils and injustice, than to bring such upon others." (Ibi: Letters, VII).

VIII: PURITY ABOVE ALL THINGS:

"*Ου γαρ ακολουθει τη ἡδονη και τῳ συμφεροντι ἡ αρετη; αλλα τη αρετη αμφοτερα ταυτ' ακολουθει.* — A virtuous character does not follow the enjoyment of pleasure, and advantage; but pleasure and advantage will both follow the possession of a virtuous character."

(Aristotle: Eth. Meg. II. 11, 21.)

This saying is equivalent to that of the Saviour: "Seek ye first the kingdom of God, and all these things shall be added unto you."

"*Πολυ γαρ καλλιον εστι και βασιλικωτερον την ψυχην εχειν ευγνωμονουσαν η την ἑξιν του σωματος δραν ευειματουσαν* — It is far more beautiful and kingly to see the soul well adorned, than the body richly attired."

(Ibi: Ad Alex., 1, 2).

"*Ου δει δ' αγνοειν δτι ενια των λεγομενων ουκ εστιν εν τῳ πως λαμβανειν, αν πως λαμβανηται τῳ μαλλον πασχειν, διον μοιχος ου τῳ μαλλον η δει προς τας γαμετας πλησιαζειν: ου γαρ εστιν: αλλα μοχθηρια τις αυτη δη εστιν* — It must not be forgotten that some of these acts mentioned do not depend for their vicious nature, on the manner or degree of indulging in them; for an act may be in itself a vice. The adulterer is such, not because he approaches other men's wives more than is necessary; this is not the reason: for any such act is in itself adultery."

(Ibi: Eud. Eth., II, 3, 14).

"*Και μελειν της αληθειας μαλλον η της δοξης, και λεγειν και πραττειν φανερως. . . ὡς γαρ αισχρον το ψευδος ευλαβησεται* — The noble man cares for the truth more than for opinion: he shuns the false as something base."

(Ibi: Eth. Nico., IV, 3, 28; 7, 8).

"'*Οτι ουκ εκ χρηματων αρετη γιγνεται, αλλ' εξ αρετης χρηματα: και τἀλλ' αγαθα τοις ανθρωποις ἁπαντα και ιδια και δημοσια* — Virtue, purity, does not result from wealth, or possessions; but from virtue result possessions, and every other good which man can possess, whether public or private."

(Plato: Apology, XVII).

"'*Οτι ου το ζην περι πλειστου ποιητεον αλλα το ευ ζην*—

Our duty is not to labor for the length of days but for the purity of our lives." (Ibi: Crito, VIII).

"*Μετα του νομου και δικαιου ψμην μαλλον με δειν διακινδυνευειν η μεθ' ὑμων γενεσθαι μη δικαια βουλευομενων φοβηθεντα δεσμον η θανατον* — I consider it far more becoming me to suffer with law and justice, than, for the fear of chains or death, to agree with you; when your actions are not in accordance with the right." (Ibi, Apology, XX).

"*Ουκ αρα τυραννιδα χρη, ω αριστε Αλκιβιαδη, παρασκευαζεσθαι ουθ' ἑαυτῳ ουτε τῃ πολει, ει μελλετ' ευδαιμονειν, αλλ' αρετην* — If we would be happy, O noble Alcibiades, we must obey not the tyranny, not the city, not ourselves, but virtue."

(Ibi: I Alcibiades, XXX).

IX: GOD IS GOOD:

"*Αγαθος ην, αγαθῳ δε ουδεις περι ουδενος ουδεποτε εγγιγνεται φθονος: τουτου δ' εκτος ων παντα ὁτι μαλιστα γενεσθαι εβουληθη παραπλησια ἑαυτῳ. Ταυτην δε γενεσεως και κοσμου μαλιστ' αν τις αρχην κυριωτατην παρ' ανδρων φρονιμων αποδεχομενος ορθοτατα αποδεχοιτ' αν* — God is good; but to a good being ill-will can never arise toward anything: besides this, he is such that he wishes to make all things like himself. Any reasonable man would most reasonably accept this Being as the most probable cause of creation and the cosmos."

(Ibi: Timaeus, 29).

"*Αλλ' ουτ' απολεσθαι τα κατα δυνατον: ὑπεναντιον γαρ τι τῳ αγαθῳ αει ειναι αναγκη: ουτ' εν θεοις αυτα ἱδρυσθαι, την θνητην φυσιν και τονδε τον τοπον περιπολει ἐξ αναγκης* — But it is not possible that all existing evil should be destroyed: for of necessity there must ever be something exist-

ing opposite to the Good: nor does any evil exist in God; but of necessity evil must ever surround mortal nature, and this present world." (Ibi: Theaetetus, 176).

"*Ει δ' εστι ὡσπερ ουν εστι, θεος η τι θειον ὁ Ερως, ουδεν αν κακον ειη* — If this is so, and it certainly is, then Love is God, or something divine; it could be nothing evil."

(Ibi: Phaedrus, XX).

"*Το δ' αληθες ὡδε λεγωμεν, θεος ουδαμη ουδαμως αδικος, αλλ' ὡς διον τε δικαιοτατος, και ουκ εστιν αυτῳ ὁμοιοτερον ουδεν η ὁς αν ἡμων αυ γενηται ὁτι δικαιοτατος* — Here we will declare this truth: it is impossible for God to be unjust, on the contrary he is the most just; and nothing is more like him than the man who amongst us is the most just."

(Ibi: Theaetetus, 176)

"*Ουτε γαρ αλλο κρειττον εστιν ὁτι κινησει, εκεινο γαρ αν ειη θειοτερον, ουτ' εχει φαυλον ουθεν, ουτ' ενδεες των αυτου καλων ουδενος εστιν* — Nor is there anything stronger that moves; for then would that something be more divine; nor has it any baseness in its nature, nor want of any of those beautiful attributes belonging peculiarly to itself."

(Aristotle: De Coelo, I, 9).

"'*Ο γαρ θεος βελτιων της αρετης και ου κατ' αρετην εστι σπουδαιος: ὁυτω μεν γαρ βελτιον εσται ἡ αρετη του θεου* — For God is better than virtue, nor is he righteous because he is virtuous; for in that case we should make virtue something better than God." (Aristotle: Eth. Meg., II, 5, 2).

"*Διο ὁ θεος αει μιαν και ἁπλην χαιρει ἡδονην: ου γαρ μονον κινησεως εστιν ενεργεια αλλα και ακινησιας, και ἡδονη μαλλον εν ἡρεμιᾳ εστιν η εν κινησει* — Energy may be said of a thing at rest as well as in motion, and the pleasure associated with

the former state is even greater than that associated with the latter; wherefore the happiness of God is one and absolute." (Aristotle: Nico. Eth. VII, 14, 8).

"*Ουκουν αγαθος δ γε θεος τῳ οντι τε και λεκτεον δυτω. Αλλα μην ουδεν γε των αγαθων βλαβερον. Αρ' ουν δ μη βλαβερον, βλαπτει; Ὁ δε μη βκαπτει, κακον τι ποιει; Ὁ δε γε μηδεν κακον ποιει, ουδ' αν τινος ειη κακου αιτιων; ωφελιμον το αγαθων; Αιτιον αρα ευπραγιας; Ουκ αρα παντων γε αιτιον το αγαθων, αλλα των μεν ευ εχοντων αιτιον, των δε κακων αναιτιον* — God is good, and this much must be understood. But no good thing is hurtful. Can a thing not hurtful be the cause of injury? Can that which is not hurtful, do any evil? Can that which does no evil, be the cause of any evil? Must it not be the cause of happiness? Not of all things, therefore, is the Good the cause; but only of those things which are as they should be, and not of the evil."

(Plato: Civitas, 379).

"I am the journey of the good; the comforter; the creator; the witness; the resting place; the asylum, and the friend. . . I am the emblem of the immortal, and of the incorruptible; of the eternal, of justice, and of endless bliss." (Vedas: Dialogues of Kreeshna and Arjoon).

"He encircled all, bright, incorporeal, scatheless, without muscles, pure, untouched by evil; a seer, wise, omnipresent, self-existent; he disposed all things rightly for eternal years." (Ibi: Vagasaneyi-Samhita-Upanishad),

X: GOD IS IMMUTABLE:

"*Παν δη το καλως εχον, η φυσει η τεχνῃ η αμφοτεροισ, ελαχστην μεταβολην ὑπ' αλλου ενδεχεται. Αλλα μην δ θεος γε και τα*

του θευυ παντη αριστα εχει. Ταυτη μεν δη ηκιστα αν πολλας μορφας ισχοι ο θεος. Αδυνατον αρα και θεφ εθελειν αυτον αλλοιουν: αλλ' ὡς εοικε, καλλιστος και αριστος ων εις το δυνατον μενει αει ἁπλως εν τη αυτου μορφη — Everything perfectly constituted either in nature or in art or in both, admits of the least change by another. But God and everything pertaining to him are perfect. Because of this, in no sense could God have many forms. It is, therefore, impossible that God should wish to change himself. On the contrary, he being, as it appears, most perfect and the best, remains according to his own power in his own form forever absolutely free from change." (Ibi: Civitas, 381).

"*Φανερον αρα ὁτε ουτε τοπος ουτε κενον ουτε χρονος εστι εξωθεν: διοπερ ουτ' εν τοπῳ τἀκει πεφυκεν, ουτε χρονος αυτα ποιει γηρασκειν, ουδ' εστιν ουδενος ουδεμια μεταβολη των ὑπερ την εξωτατω τεταγμενων φοραν, αλλ' αναλλοιωτα και απαθη την αριστην εχοντα ζωην και την αυταρκεστατην διατελει τον απαντα αιωνα* — It is evident that beyond it there can be neither place nor void, nor time. Wherefore it cannot be said to occupy place, nor can time make it grow old, nor can it suffer any change through any most outsides forces, but unchanging and unaffected, having life the best and most self-sufficient, it continues through the endless ages."

(Aristotle: De Coelo, 1, 9, 14).

XI: THE YOUNG SHOULD BE EDUCATED WITH GREAT CARE:

"*Εαν δε μιμονται, μιμεισθαι τα προσηκοντα ευθυς εκ παιδων, ανδρειας, σωφρονας, ὁσιους, ελευθερους, και τα τοιαυτα παντα, τα δ' ανελευθερα μητε ποιειν μητε δεινους ειναι μιμησασθαι, μηδ' αλλο*

μηδεν των αισχρων, ινα μη εκ της μιμησεως του ειναι απολαυσωσιν —
If they imitate, let them imitate those things which are becoming to them, even from their childhood: let them imitate the courageous, the prudent, the devoutly reverent, the liberal, and all such; but they must not be allowed to do the illiberal, nor become skilful at imitating it, or any other vice; in order that they may never take pleasure in vice as a result of imitation." (Plato: Civitas, III, 395).

XII: MAN'S DUTY SUMMARIZED:

"Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." These words were given by Christ to those who called him, master; but all that is contained in them, was given hundreds of years before his birth, even by the two following teachers. These also were called by their disciples, master.

(I): ON MAN'S DUTY TO GOD:

"He who offends against Heaven, has none to whom he can pray." (Confucius: Analects, III, 13).

"Without recognising the ordinances of Heaven, it is impossible to be a superior man."

(Confucius: Ibi, XX, 3).

"I consider my not being present at the sacrifice, as if I did not sacrifice." (Confucius: Ibi, III, 12).

"My praying has been for a long time."

(Con: Ibi, VII, 34).

"While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"

(Con: Ibi, IX, 5).

"Death and life have their determined appointments; riches and honor depend upon Heaven."

(Con: Ibi, XII, 5).

"I do not murmur against heaven."

(Con: Ibi, XIV, 37).

"The superior man stands in awe of the ordinances of Heaven." (Con: Ibi, XVI, 8).

"He who delights in Heaven, affects with his love and protection the whole empire." (Mencius: I, II, 3).

"As to the accomplishment of the great result, that is with Heaven." (Mencius: I, II, 14).

"Be always studious to be in harmony with the ordinances of God." (Mencius: I, II, 2).

"They who accord with Heaven are preserved; they who rebel against Heaven, perish." (Mencius: IV, I, 7).

(II.) ON MAN'S DUTY TO HIS PARENTS:

"In serving his parents a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur."

(Confucius: Analects, IV, 18).

"There are your father and elder brothers to be consulted." (Confucius: Ibi, XI, 21).

"From them you learn the more immediate duty of serving one's father; and the remoter one of serving one's prince." (Confucius: Ibi, XVII, 9).

"Of all which a filial son can attain to, there is nothing greater than his honoring his parents."

(Mencius: V, I, 4).

"If one is not obedient to his parents, he will not be true to friends." (Mencius: Doctrine of the Mean, XX).

"From the first birth of mankind till now, never has any one led children to attack their parents and succeeded in his design." (Mencius: II, I, 5).

"When a father calls, the answer must be without a moment's hesitation." (Mencius: II, II, 2).

"The richest fruit of benevolence is this, the service of one's parents." (Mencius: IV, I, 27).

(III): PURITY OF HEART:

"Riches adorn a house, and virtue adorns the person."

(Confucius: Great Learning, VI).

"Tsze-chang asked Confucius about perfect virtue. Confucius replied: To be able to practice five things everywhere under Heaven constitutes perfect virtue. He begged to ask what they were and was told, gravity, generosity of soul, sincerity, earnestness, and kindness."

(Confucius: Analects, XVII, 6).

(IV): DUTY TO OUR NEIGHBOR:

"What I do not wish men to do to me, I also wish not to do to them." (Confucius: Ibi, V. 11).

"Do not to others as you would not wish done to yourself." (Confucius: Ibi, XII, 2).

"Love all men." (Confucius: Ibi, XII, 22).

"Recompense injury with justice."

(Confucius: Ibi, XIV, 36).

"Is there one word which may serve as the rule of practice for all one's life? The master said: Is not reciprocity such a word? What you do not want done to yourself, do not do to others." (Confucius: Ibi, XV, 23).

"Find enjoyment in speaking of the goodness of others." (Confucius: Ibi, XVI, 5).

"We are to love all without difference of degree; but the manifestation of love must begin with our parents." (Mencius: III, I, 5).

"The superior man is lovingly disposed to people generally, and kind to creatures." (Mencius: VI, II, 45).

(V:) ON CONTENTMENT:

"With a single bamboo dish of rice, a single gourd, a dish of drink, and living in a narrow lane, he did not allow his joy to be affected by it." (Confucius: Analects, VI, 9).

"The superior man does not murmur against Heaven nor grumble against men." (Confucius: Doctrine of the Mean, XIV).

(VI): ON POPULARITY:

"When the multitude hate a man, it is necessary to examine into the case: when the multitude like a man, it is necessary to examine into the case." (Confucius: Analects, XV, 27).

(VII): ON FAMILY INFLUENCE:

"Thus we see how the government depends on the regulation of the family." (Confucius: Great Learn. IX).

(VIII): ON SPEAKING THE TRUTH:

"To conceal resentment against a person and appear friendly with him, I am ashamed of it."

(Confucius: Analects, V, 24).

"They who know the truth are not equal to those who love it, and they who love it are not equal to those who find pleasure in it." (Confucius: Ibi, VI, 18).

"Let his words be sincere and truthful, and his actions honorable and careful." (Confucius: Ibi, XV, 5).

"The superior man in regard to his speech is anxious that it should be sincere." (Confucius: Ibi, XVI, 10).

"The attainment of sincerity is the way of Heaven; sincerity is the way to Heaven."

(Confucius: Doct. of Mean, XX).

"The individual possessed of the most complete sincerity, is like a spirit." (Confucius: Doct. of the Mean, XXIV).

(IX): "HUMILITY:

"I should not like to boast of my excellence, nor make a display of my meritorious deeds."

(Confucius: Analects, V, 25).

"The superior man is distressed by his want of ability, he is not distressed by man not knowing him."

(Confucius: Ibi, XIV, 32; XV, 18).

(X): "RIGHTEOUSNESS:

"I do not murmur against Heaven. But there is Heaven, — that knows me." (Confucius: Ibi, XIV, 37).

"I have never seen a man die from treading in the course of virtue." (Confucius, Ibi, XV, 34).

"The superior man holds righteousness to be of the highest importance." (Confucius: Ibi, XVII, 23).

"Hold faithfulness and sincerity as first principles; have no friends not equal to yourself."

(Confucius: Ibi, IX, 24).

"If you can one day renovate yourself, do so from day to day; yea, let there be daily renovation."

(Confucius: Great Learning, II).

"What truly is within, will be manifest without; therefore the superior man must be watchful over himself, when he is alone." (Confucius: Great Learning, VI).

"In a state, pecuniary gain is not to be considered to be prosperity; but its prosperity will be found in righteousness." (Confucius: Great Learning, X).

"As to the accomplishment of the great result, what is that to you, O prince; be strong to do good. That is all your business." (Mencius: I, II, 14).

"Benevolence is the tranquil habitation of man, and righteousness is his straight path." (Mencius: IV, I, 10).

"So I like life and I also like righteousness; if I cannot keep the two together, I will let life go and choose righteousness." (Mencius: VI, I, 10).

"The regular path of virtue is to be pursued without any bend, and from no view to emolument."

(Mencius: VII, II, 33).

(XI): BENEVOLENCE:

"He whose goodness is part of himself, is what is called a real man." (Mencius: VII, II, 25).

"Benevolence is the most honorable dignity conferred by Heaven, and the quiet home in which man should dwell."

(Mencius: II, I, 7).

"He who seeks to be rich, will not be benevolent; he who wishes to be benevolent, will not be rich.

(Mencius: III, I, 3).

"Benevolence is man's mind, and righteousness is man's path. How lamentable it is to neglect the path and not pursue it; to lose this mind and not to seek it again."

(Mencius: VI, I, 2).

"Benevolence is the distinguishing characteristic of man. As embodied in man's conduct, it is called the path of duty."

(Mencius: VII, II, 16).

"Let your majesty also say benevolence and righteousness, and these shall be the only theme. Why must you use the word, profit? (Mencius: I, I, 1).

(XII): ON MURDER:

"Suppose the case of a murderer, and that one asks you, may this one be put to death. I will answer him, he may."

(Mencius: II, II, 8).

(XIII): RELATION OF WIFE TO THE HUSBAND:

"You are going to your home, you must be careful. Do not disobey your husband." (Mencius: II, II, 2).

(XIV:) THE GREAT MAN:

"To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world; when he obtains his desire for office, to practice his principles for the good of the people; and when that desire is disappointed, to practice them alone; to be above the power of riches and honor to make dissipated, of poverty

and mean condition to make swerve from principle, and of power and force to make bend: — these characteristics constitute the great man." (Mencius: III, II, 2).

"The great man is he who does not lose his child's heart."
(Mencius: IV, II, 12).

"And what was their one aim? We must answer,— to be perfectly virtuous." (Mencius: VI, II, 6).

"The superior man is easy to serve, and difficult to please. If you try to serve him in any way which is not accordant with right, he will not be pleased"
(Confucius: Analects, XIII, 24).

"The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear."
(Confucius: Ibi, XIV, 30).

"The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity." (Confucius: Ibi, XV, 17).

"The object of the superior man is truth."
(Confucius: Ibi, XV, 31).

"Anciently men had three failings which now perhaps are not to be found: The highmindedness of antiquity showed itself in disregard of small things; the highmindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve; the stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit." (Confucius: Ibi, XVII, 16).

"The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes, and all men look up to him."

(Confucius: Ibi, XIX, 21).

"Without recognizing the ordinances of Heaven, it is impossible to be a superior man." (Confucius: Ibi, XX, 3).

"The superior man stands in awe of the ordinances of Heaven." (Confucius: Ibi, XVI, 8).

"It is the way of the superior man to prefer the concealment of virtue, while it daily becomes more illustrious; it is the way of the mean man to seek notoriety, while he daily goes more and more to ruin."

(Confucius: Doctrine of the Mean, 33).

"There is a nobility of Heaven, and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in these virtues, — these constitute the nobility of Heaven." (Mencius: VI, I, 16).

"When looking up, the superior man has no occasion for shame before Heaven; and below, he has no occasion to blush before men." (Mencius: VII, I, 20).

(XV:) SINCERITY:

"Sincerity is the way of Heaven; to think how to be sincere is the way of man." (Mencius: IV, I, 12).

(XVI): THOU SHALT NOT STEAL:

"Here is a man who every day appropriates some of his neighbor's fowls. Such is not the way of a good man."

(Mencius: III, II, 8).

"To take what one has not a right to, is contrary to righteousness." (Mencius: VII, I, 23).

(XVII): FRIENDSHIP:

"There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation: — these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued: — these are injurious." (Confucius: Analects, XVI, 4).

(XVIII): POVERTY:

"To be poor without murmuring is difficult. To be rich without being proud is easy."

(Confucius: Analects, XIV, 2).

(XIX): ON SPEAKING:

"For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say."

(Confucius: Analects, XIX, 25).

(XX): ON EXAMPLE:

"If a man himself do not walk in the right path, it will not be walked in even by his wife and children."

(Mencius: VII, II, 9).

(XXI): ON DILIGENCE:

"Heaven in the production of things is surely bountiful to them according to their qualities. Hence the tree that is flourishing, it nourishes; while that which is ready to fall, it overthrows." (Confucius: Doctrine of the Mean, XVII).

(XXII): MAN AND THE LOWER ANIMALS:

"That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it." (Mencius: IV, II, 19).

(XXIII): ON DUTY:

"Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his sense of righteousness tells him not to desire. To act thus is all he has to do." (Mencius: VII, I, 17).

"Death sustained in the discharge of one's duty may correctly be ascribed to the appointment of Heaven."

(Mencius: VII, I, 2).

"The superior man and the determined scholar will not seek to live at the expense of injuring their virtue; they will even sacrifice their lives to preserve their virtue complete."

(Confucius: Analects, XV, 8).

"Between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity." (Mencius: III, I, 4).

When a person considers the depths of wisdom contained in the preceding excerpts, it is hardly to be wondered at, that we find written the following eulogy: "Since there were living men until now, there never was another Confucius. . . . From the birth of mankind until now, there never has been one so complete as Confucius."

(Mencius: II, I, 2).

d: CONCLUDING THOUGHTS ON THIS COMPARISON:

Briefly reviewing our work of comparison, we may say that the spirit of the Vedas runs through the whole:

"Those who know the High Brahman, the vast, hidden in the bodies of all creatures, and alone enveloping everything, as the Lord, they become immortal. . . . He is the one ruler of many. The wise who perceive him within their self, to them belongs eternal happiness, not to others."

We have seen that for ages before the coming of Christ, God had been worshipped as the Creator, the Father, the Light of the world, the Fountain of virtue, the Saviour and ruler of men, as the only wise and good Being, as displeased with the wicked and favorable to the righteous, as looking to the heart and regarding not the person; that in those times not less than now, were men exhorted to "seek first the kingdom of God," to be pure, liberal, forgiving, temperate, chaste, truthful, sincere; nor was the duty of looking carefully to the education of children, any less plainly set forth then than now.

It is needless to make further comparison. Suffice it to say that we have no doubt that every moral doctrine taught by the Savior, has its equivalent in the utterances of moral teachers who had preceded him. Nor need we hesitate in saying further, that every doctrine found in the Scriptures, which can by a reasonable man be held necessary to the building up of a soul in the image of God, may be found scattered through the religious teachings of the world. Thus has the indwelling God revealed himself through common

symbols, and in a language universally understood. By this common revelation of the Universal God, must every so-called particular revelation be judged; and in this common and universal revelation, have we the highest knowledge of ourselves and of God. Those who carry out the teachings of this Universal Voice speaking thus audibly to the human heart, shall most certainly enter into the enjoyment of whatever happiness the hereafter has laid up in the bosom of God. Let us not be deceived: out of every nation, kindred and tongue, those that do righteousness, are righteous; and those only do the will of the Father who is in heaven. The righteous shall be righteous; the unjust shall be unjust. Comparing the teachings of Christianity with those of other religious systems, of Christian writers with those of non-Christian writers, we find much that is common, little that is peculiar. All admit that to know and love God is to attain the highest end of all human activity:

We are warranted in saying that the belief in immortality, rewards and punishments, prayer, mediation, sacrifice, priesthood, and temple, are common to all religions; and that all religious systems have scattered through them nuggets of gold, precious diamonds imperishable and beautiful, which adorning the believer, shed upon him a brighter lustre, permeate him with energy, and strengthen him with hope. However primitive the religion may be, it serves to bind the soul to God, and strengthen the heart to bear the evils of life; however famous and renowned the irreligious man may be, at most he's but a house, beautiful and stately, but where no voice is heard and death reigns.

"Though wit may flash from fluent lips, and mirth distract
the breast:

Though mid-night hours that yield no more their former
hope of rest;
'Tis but as ivy leaves around the ruined turret wreath,
All green and wildly fresh without but worn and grey be-
neath.
Oh, could I feel as I have felt or be what I have been,
Or weep as I could once have wept o'er many a banished
scene,
As springs in deserts found seem sweet, all brackish though
they be,
So midst the withered wastes of life, those tears would flow
to me." (Byron).

D: THE GENERAL EVOLUTION OF THE CONCEPTION OF GOD:

That religion is a work of Evolution the writer himself has no doubt. I know well that there are not a few good-meaning men who, admitting the claims of Evolutionists in general, nevertheless hold that in the case of man at least miraculous intervention, special creation, must be assumed. For such an assumption I myself am convinced that there is no ground whatever. Between the organic and inorganic worlds the dividing line is indiscernible. The sciences do not run in parallel lines; they overlap; fade away one into the other. In the study of mental phenomena the psychologist is unable to say where its first manifestation appears. There is no animal, however low in organization, that does not give evidence of mind. In man mind covers a large area. In quantity if not in quality, human intelligence is very greatly superior to the intelligence of any other animal; but in the

explanation of this fact there is no need of a special-creation hypothesis. I cannot but agree with Spencer when he says:

"This supernatural genesis of the adjustment is alleged because no natural genesis has been assigned. The hypothesis (of special creation) has not a single fact to rest upon. . . . . It is supported by no evidence whatever. . . . So far as the facts go the supposition is wholly at variance with them. . . . Belief in special creation belongs to a family of beliefs which have one by one after another been destroyed by advancing knowledge. Many who have in all else abandoned the aboriginal theory of things, still hold this remnant of the aboriginal theory. Ask any tolerably-informed man whether he accepts the cosmogony of the Indians or the Greeks, or the Hebrews, and he will regard the question as next to an insult. Yet one element (belief in special creation) he likely retains: not bearing in mind its origin. Catechise him, and he is forced to confess that it was put into his mind in childhood, as one portion of a story which as a whole he has long since rejected. The old Hebrew idea that God takes clay and moulds a new creature is probably too grossly anthropomorphic to be accepted by any modern defender of the special-creation doctrine. The belief in special creation is a belief that arose among men during the profoundest darkness. It is without a solitary established fact on which to stand. . . . It is worthless by its derivation; worthless in its intrinsic adherence; worthless as absolutely without evidence. . . . We must consider it as counting for nothing in opposition to any other hypothesis respecting the origin of organic beings."

(Psychol. I. 419–424; Biol. I, 334–345).

For the derivation of human intelligence we have a reasonable hypothesis given us in the principles of Evolution. In such an evolution we have not to consider the experience of a single individual, but an infinity of experiences; and "It is an unavoidable corollary that an infinity of experiences will produce a psychical relation that is indissoluble."

The Bishop of Carlisle very properly says, speaking of the creative history, "The literal theory must be simply and completely given up, as in the very nature of things impossible."

Says Prof. Max Mueller, speaking of the origin of language, "We require no miracle at all; all that seems miraculous in language is perfectly natural and intelligible; it certainly does not appeal to any miraculous interference." ("Nature" for June, July, 1887).

I have given sufficient evidence in other portions of this dissertation to prove the fact that the scientific world, as such, accepts the principles of Evolution. Indeed, I do not think that Sir Lyon Playfair was guilty of exaggeration when at the dinner given in honor of Prof. Tyndall, July 6th., 1887, he stated that the theory of Evolution stands as a principle of science side by side with the principles or laws of Universal Gravitation and the Conservation of Force. There are men tolerably well educated who do not accept the principles of Evolution; but in every case their unwillingness to accept the truths of Evolution may be referred to scientific ignorance, self-interest, or prejudice.

I have shown that the intelligent man of a scientific turn of mind, has never at any time witnessed any interference with the established laws of nature; that the scientific world re-

jects in toto, all miracles whatever, as arising in a dark and credulous age, as at all times rejected by the scientific mind, as contrary to the laws of nature, contrary to human experience, and as in no case substantiated by any evidence at all proportionate to the importance of the thing to be substantiated. We must not, we cannot, look to miracles to prove the truth of a religion. All religions are professedly founded on miracles; and where the people are sufficiently ignorant, all religious teachers, of whatever faith they may be, still continue their miraculous workings. As Christians ascribe the miraculous works of the teachers and founders of other faiths to the devil and imposture; so scientists ascribe all miracles whatever, whether in the Christian church or elsewhere, to ignorance. They take their rise in imposture or superstition, and survive only in ignorance. The scientific world, and this means the modern world, finds in the assertion that a certain religious doctrine is substantiated by miracles, the highest reason for totally rejecting it, or holding it as unproved. We are warranted in stating the following propositions, as embodying the faith of the scientific world:

1: There is an Infinite Intelligence whom we call God,

2: Man is by nature a religious being,

3: Every religion has in it a nucleus of truth,

4: No religion is exclusively true, or founded upon an exclusively divine Revelation.

As for ourselves we see no reason for, and no possibility of, overthrowing or changing this settled conviction of the scientific world. Rather do we fully agree with it, that the assumption of the miraculous origin for a religion cannot

help in substantiating the truth of such faith; but on the other hand, we assert that the fact that religion has a natural genesis is conclusive proof that it embodies in it an eternal truth, that its builder and founder is God, the Principle of all evolution. Let us examine into the facts:

On the fact and stability of inherent tendencies in matter, depends all evolution. But Evolution depending on these inherent tendencies, could not have produced them. At the time, therefore, of the coming into being of matter, atoms must have had bestowed on them certain definite attributes which for ever afterwards should characterise them. Every atom combines with other atoms only in fixed and definite proportions by weight. But that atoms show their likes and dislikes, or manifest their characteristics, there must be the conditions of chemical activity. Without such conditions, their characteristics would not manifest themselves. In the material world we see, therefore, that atoms charged with all their special attributes, is a condition of evolution. So in the evolution of religion do we insist that the scientific mind must admit, and must postulate:

1: A spirit atom,
2: A definite attribute,
3: Thought,
4: Different environments,
5: Unequal exposure.

As material atoms must have had bestowed on them their characteristic attributes, and as they would fail to manifest those attributes without the fulfilment of certain conditions, so must the scientific mind postulate for the evolution of religion a soul-atom, having had bestowed on it all the attri-

butes which have been, or ever can be, characteristic of it; and yet he must admit that the manifestations of these attributes of the soul-atom, must be only in proportion to the fulfilment of the conditions of such manifestation. The soul atom, or spirit atom, may indeed be, as I believe, in the lowest of all vital forces; but the conditions of the higher manifestations would of course be found only in higher intelligences, such as man. In the soul-atom, charged with this divine tendency, have we the first condition of religious evolution; and in this do we find the highest proof of the eternal truth in the essentials of religious faiths.

The fact that the tendency of the soul-atom toward God, is not manifested without the fulfilment of the conditions of such manifestation, and the further fact that the conditions of such manifestation consist in part of a certain amount of intellectual attainment, make reasonable the belief of Evolutionists that the earliest man had little, if any, religious belief.

We have now seen how God reveals himself to humanity: He bestows on the spirit-atom a spiritual potentiality which becoming active, the conditions being given, seeks union, spiritual union, with God. Thus every soul, when this potential energy has become active, prays, propitiates, adores, praises, and feels or gropes after immortal life. Herein is wisdom divine, love divine; herein is God's authoritative, universal, continuous, eternal, and harmonious revelation of himself; and herein is found the highest hope of immortal life. It is the pure, the unadulterated Word; it is the spirit of hope everlasting; it is the bright spark of divinity from the majestic flame of Universal Love.

On this theory only can we explain why this, the highest energy of the human soul, can sometimes be found with energies degrading; or why man even in the paleolithic age could pray, and hope for immortal life. The desire for union with God, is almost the first fire to burn in the soul of the thinking man, and it is certainly the last to die out. In a mind of low degree this holy tendency softens, cheers, purifies; while in a mind of high degree, it elevates to a feeling of kinship with the gods, and gives the steadfast hope of immortal life. Such a mind understands the Vedas:

"There are two halves of man: This half is on earth; that half is in heaven. . . . . He who knows this union, becomes united. Lead us on by a good path, O thou God, who knowest all things; keep us from the crooked evil and we will offer thee the fullest praise. Deign, therefore, to take me out; in this world I am like a frog in a dry well. The light which is thy fairest form, I see it. I am what thou art . . . . This which is nearer to us than anything, this Self, is dearer than a son, dearer than wealth, dearer than all else . . . Seeking for freedom I go for refuge to that God, who is the light of his own thoughts, he who first creates, and delivers . . He who knows this, goes day by day into heaven."

(Sacred Books of the East, vols. I, XV).

The earthly half of man is ever changing to adapt itself to changed conditions, ever seeking organic equilibrium; so the heavenly half is ever changing, ever seeking spiritual equilibrium. Religion results from a universal, inherent, tendency of the soul toward God, governed in its development by the laws of Evolution; and the religion existing in

any country, is that which is natural to the inhabitants of that country, and cannot be changed except by a very slow process, and one fraught with danger. In all religions there is the same divine spark or nucleus; and one's religion widens in its grasp, and changes in its mode of expression, as the mind becomes more and more enlightened. As the dark intellect becomes radiant with intelligence, as the soul is exposed to higher incident forces falling from the bosom of the Infinite Father, as the light of the sun upon our dark, dark earth; so changes our religion, according to the laws of Evolution, to suit the requirements of the expanding soul. No greater proof can be had of the truth of a religion than that it satisfies the laws of Evolution; no greater proof of God's love and care for us can be had, than that in order to bring the world nearer to Himself, he raises up by his infinite energy in all things operating according to the laws of Evolution, men of different natures, wielding very different powers, who, nevertheless, manifest to the careful observer the truth of the Greek sentence:

"*Πολλων ονοματων μορφη μια* —

One form, though many names."

First the egg, then the helpless young crying for succor, then the fledgeling trying to fly, then the full-grown bird soaring aloft in the vaulted blue, — this is the history of all religious growth. It shows the expansion of the soul-atom from the state of unconscious heavenly tendency to the dignity of a soul flooded with divine light, of a heart beating with divine energy. Evolution proves that the Man of Nazareth must have come in due time, when the old religions had lost their virtue for the time and place, the intellect having outgrown them. It proves that the teaching of Christ

must be true, because in essential agreement with the teachings of all great moral and religious reformers, or instructors. As the old form of a religion, its shell, becomes too narrow, then by the striving of the intellect after higher knowledge, and the yearnings of the soul after God, there comes, according to the laws of Evolution, that knowledge of God which is needful for the time and place. Nature is not at a loss in supplying the things wanting, whether for the soul or the body. The principles of Evolution, when applied to the development of religions, discover to us the fact that religion, everywhere present, everywhere moving the soul by similar impulses onward to the same common end, is a natural result of human development under the laws of nature, which is another name for the universally present and uniformly operating Deity; and, therefore, Evolution proves that religions in their essence must be true.

A bubble in the Infinite Sea, a single pulsation of the Universal Heart, a meteor flashing upon our gaze from out an infinite void, and dashing into the fathomless profound,—man might properly enough call himself an Agnostic; yet he gathers strength for a higher life, searches after the hidden Father, hopes, prays, adores; —yea, his whole being gropes after immortal life; and in this strange and restless life, he is, indeed, "like a frog in a dry well":

"RERUMQUE IGNARUS, IMAGINE GAUDET."

"*Γνωθι σαυτον,*"

ὁστις γαρ αριστα γιγνωσκει ἀυτον
αριστα γιγνωσκει τον θευν—

"Know thyself,"
For he who best knows himself,
He it is who best knows God.

BOOK THE SECOND.

THE IMMORTALITY OF THE SOUL.

"He is a freeman whose body is bound, and whose mind is free. He is a slave whose body is free, and whose mind is bound."

(Epictetus.)

"But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. The former state of things is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these?" (Vedas).

BOOK THE SECOND.

THE IMMORTALITY OF THE SOUL.

A: SOME REASONS IN DISPROOF OF THE IMMORTALITY OF THE SOUL.

INTRODUCTION:

Aristotle says it takes all kinds of men to make a world. It is a common saying if the fools were all dead, the wise would lose their means of living; but it seems no less true that if the wise were dead, all the fools would grow fat. But since neither the wise nor the fools are all dead nor likely to be, it becomes us to act accordingly. If it is true that the foolish do not recognise or will not admit their foolishness, it is no less true that across the brightest intellect darkening clouds do, and will forever, roll. The best and greatest are last to claim infallibility. Even in science shades of opinion must prevail; much more in religious thought is there room for divergencies of views. We cannot all understand alike; constitutional differences make it impossible. One thing, and one thing only, may we all have in common,— a burning desire to know, and be governed by, the truth. The questions which trouble the thinking world to-day, are not those over which ecclesiastics in the past have been accustomed to wrangle and tear one another as

wolves, and through which the world has been shook to its foundations, and the blood of countless numbers poured out. Little do thinking men trouble themselves to-day about the doctrines of election, atonement, vicarious suffering, personality and nature of Christ, eternal damnation, perseverance of the saints, resurrection of the body, ecclesiastical polity, priestly vestments, etc.; to-day the question in the world of thought is, "shall I retain my individuality after death? am I immortal?" Such a question cannot be misunderstood; it goes to the root of the matter. Upon the answer to this question, does not a little of so-called religious activity depend. You asked me to discuss this question; I consented to oblige you. It was not a little undertaking. The question is most profound; my responsibility equally great. In our discussion of this subject, the Bible will not be referred to as having any special authority. For us in such a question to refer to the Bible as authority, would be like to the ordering a man to sail a vessel, when it was not known if there was a sea to sail on; or to the advising a man to get his seed ready, when it was not known if the man possessed any land to sow on. What the finger is to the ring, what the body is to the garment, what the house is to its decoration,—all this is the immortality of the soul to any and every book purporting to be a divine revelation. Loving nothing except that which is true, seeking the truth at all hazards, conscious that only by its possession can we ever hope for salvation, what ever may be our faith or belief,—I shall fearlessly tell you all I know for and against the Immortality of the Soul.

a: FACTS IN DISPROOF OF THE SOUL'S IMMORTALITY:

(a): DEATH:

The fact of death none will dispute . . The living are few, the dead are many. In almost every household are there memories of the dead. In tattered garments, homeless, friendless, hopeless, with a stone for a pillow and frozen snow for a coverlet, the poor wanderer, an outcast from society, lives again his childhood days. Voices of old fall upon his ears, friendly forms stand in his presence, eyes beaming with love evoke respondent joy; but oh! how he shudders when he awakes to find that these are but the ghosts of the dead. In vain he calls, in vain he grasps. These forms are but phantoms, phantoms of the dead. That death is in the world every child of man has conclusive proof; and death we hold to be an awful fact in disproof of the immortality of the soul. "He that goeth down to the grave," says Job, "shall come up no more." "The grave," says Isaiah, "cannot praise thee, death cannot celebrate thee; they that go down into the pit, cannot hope for thy truth." "In death," says the Psalmist, "there is no remembrance of thee; in the grave who shall give thee thanks; the dead praise not the Lord, neither any that go down into silence." "The dead know not anything," says Ecclesiastes; "neither have they any more a reward; he that goeth to the grave, shall come up no more; a living dog is better than a dead lion; there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Even our Lord is represented in the Gospels as

saying: "God is not the God of the dead, but of the living."

In proof of a future life for the dead, many alleged occurrences are adduced,— resurrections, appearances of spirits, spirit-rappings, etc.

(I): RESURRECTION:—

"*Αλλ' ου μεντοι σοι, ην δ' εγω, Αλκινου γε απολογον ερω, αλλ' αλκιμου μεν ανδρος, Ηρυς, του Αρμενιου, το γενος Παμφυλου: ος ποτε εν πολεμω τελευτησας αναιρεθεντων δεκαταιων των νεκρων ηδη διεφθαρμενων υγιης μεν ανηρεθη, κομισθεις δε οικαδε μελλων θαπτεσθαι δωδεκαταιος επι τη πυρα κειμενος ανεβιω, αναβιους δ' ελεγεν ά εκει ιδοι. εφη δε, επειδη δυ εκβηναι την ψυχην, πορευεσθαι μετα πολλων, και αφικνεισθαι σφας εις τοπον τινα δαιμονιον, εν ῳ της τε γης δυο ειναι χασματα εχομενω αλληλοιν και του ουρανου αυ εν τῳ ανω αλλα καταντικρυ. δικαστας δε μεταξυ τουτων καθησθαι, δυς επειδη διαδικασειαν, τους μεν δικαιους κελευειν πορευεσθαι την εις δεξιαν τε και ανω δια του ουρανου, σημια περιαψαντας των δεδικασμενων εν τῳ προσθεν, τους δε αδικους την εις αριστεραν τε και κατω, εχοντας και τουτους εν τῳ οπισθεν σημεια παντων ὡν επραξαν. ἑαυτου δε προσελθοντος ειπειν ότι δεοι αυτον αγγελον ανθρωποις γενεσθαι των εκει και διακελευοιντο δι ακουειν τε και θεασθαι παντα τα εν τῳ τοπῳ —*

Let me not relate a fabulous story; rather will I tell you what happened to a most virtuous man, Er, son of Arminius, of the family of Pamphilus, who was slain in war. Ten days after his death, when the bodies of the slain were in a state of decomposition, the body of Er was found unaffected by death, taken up, and carried home for the purpose of burial. On the twelfth day after his death, when his body

was lying upon the funeral pile, Er arose from the dead, and, arising, told the people what he had seen in the other world. Said he: whenever a soul departs this life, it proceeds in company with many others until it arrives at a certain divine place where there exists two chasms in the earth, contiguous to each other, entering to the regions below; and just as many in the heavens, entering to the regions above. Between these places, he says, sit judges who pass sentence upon all. The just are ordered to the right-hand whence they ascend to the regions above, bearing the marks of their works on their breasts; the unjust are ordered to the left-hand, whence they descend to the regions below, bearing the marks of their works on their backs. Er, having seen these things, was sent back as a messenger to man of those who ordered him to hear and observe everything which took place."

(Plato: Republic, X, 614).

Here we have an account of a resurrection from the dead. It is stated and apparently believed by one incomparably superior as a witness to any one of the twelve apostles of Christ. Why, I ask, do we not believe this account? The answer is that however capable Plato was, the account is so at variance with experience, and with what are known as the laws of nature, that as every force manifests itself along the lines of least resistance, so the force of intellect in such cases as this, unable to overcome the conviction of the invariability of the laws of nature, adopts the belief that Plato was deceived, as were all those who may have believed the account of the resurrection of Er from the dead.

The resurrection of Jesus Christ has been believed by the Christian Church, as such, from the beginning; but there

never has been a time in the history of the church when voices have not been heard protesting against, and refusing to believe, this dogma. For proof of this statement I will refer the reader to the following authorities, or to any of the various histories of church doctrine: (II Tim. II, 18; Acts XVII, 32; I Cor. XV, 12, 13, 35; Justin on the Resurrection, II; Tertullian on the Flesh of Christ, XI–XV; Origen against Celsus, IV, 56, 59, 63; V, 2, 14, 18, 20, 22; Methodius on the Resurrection, part I, 2, 12). As in all times past there have been serious objections raised to belief in the resurrection of the dead, and frequently to belief in the resurrection even of Christ; so now are there found multitudes who, after earnestly seeking for proof of this dogma, conclude that no sufficient proof can be found. Among those who feel forced to reject this dogma as not proved, are found many of the highest and purest intellects. It must be admitted that the coming to life of a dead body, whether that of Er or any other person, is a most stupendous miracle; nor can it be denied that in order to the establishment of the truth of an alleged miracle, the most clear and irrefragable testimony is necessary. The question is: have we such testimony for the resurrection of Jesus Christ from the dead? what are the documents wherein such testimony is alleged to be found? who are the authors? and what is the character of the witnesses?

There can be no doubt that we have some genuine writings of St. Paul, wherein the resurrection of Christ from the dead is affirmed; and every one knows that it is mentioned in each of the four Gospels. But all examination tends to prove that these Gospels are not different and independent

documents. Papias, who suffered martyrdom about the year 164, speaks of Mathew and Mark, but makes no mention of Luke or John. This fact is held by very many conclusive proof that Luke and John were not in existence in the days of Papias. The Gospel of St. Luke is quite generally admitted to be a critical work compiled long subsequently to the occurrences of the events narrated; and the Gospel of St. John is, in all probability, a still much later work, one whose historical character is not of very great value, and whose genuineness is not a little suspected. There remain as possibly original documents the Gospels of Saints Mathew and Mark. Of St. Mark Papias expressly says that he had never personally known the Lord, nor heard him speak; but that he wrote his Gospel from memory as a disciple of St. Peter. Of St. Mathew the same authority says: "Mathew wrote the discourses of the Lord down in Hebrew, which every one translated as best he could."

Again: the Gospels which we possess to-day called Mathew and Mark are probably not the originals, but the results of emendations, translations, comparisons, etc. of those originals by different authors at different dates, aided by oral tradition. This itself introduces a large element of uncertainty. In addition, it is extremely difficult, if not wholly impossible, for any impartial mind to fully reconcile the evidence borne by either of these two Gospels with that borne by the other. It must be further observed that the oldest and best MSS. of the Gospel of St. Mark close at the end of the eighth verse of the last chapter. Thus the Gospel of St. Mark gives us no evidence whatever of any one seeing Christ after he is said to have arisen from the dead. We would

not be understood as holding that the documentary evidence we have of the resurrection of Christ from the dead, is self-contradictory, or altogether insufficient; but it is but fair to say, that multitudes of the best and brightest, after painful investigation, have pronounced it and do pronounce it altogether unsatisfactory and insufficient. Having briefly spoken of the documents, we might inquire who are the witnesses. It is important that we should know if the witnesses were qualified to judge of the evidence of what they assert as facts; if they were credulous, ignorant, or superstitious. Referring to this, Darwin says: "The men at that time were ignorant and credulous to a degree almost incomprehensible to us. The Gospels cannot be proved to have been written simultaneously with the events; and they differ in many important details, far too important to be admitted as the usual inaccuracies of eye-witnesses."

(Life & Let., I, 278).

Again: scarcely anything is known of the writers. Luke, it is said was a physician; of St. Mark we know next to nothing. Spinoza, Bolingbroke, Woolston, Hume, Hegel, Carneri, Lang, Vischer, Hartman, Eichorn, Huxley, Darwin, Renan, Paulus, Keim, Mill, Schleiermacher, Baur, Fuerbach, Ruge and Schmidt, do not find the testimony, as given in the New Testament, sufficient to establish, beyond what may be called reasonable doubt, our belief in the resurrection of Christ from the dead. On the side of these learned authorities there are found multitudes of men from all ranks and professions; and it is known to all that the learned Strauss calls the resurrection of Christ from the dead, the "humbug of history." While, therefore, we are not

obliged to admit that the resurrection of Christ has been disproved; we are obliged to admit that there must be some grounds, at least, for doubting it, or so many men good and great would not be found, from the earliest days of Christianity to the present time, rejecting this dogma, thereby incurring the wrath of the church, and frequently the evils of social ostracism.

With reference to the testimony of St. Paul, it is held by many most competent authorities that the vision he speaks of was entirely subjective. Such an explanation of St. Paul's account, would be consistent with the laws of nature and with human experience. As to the assertion of St. Paul that over five-hundred saw Christ at once after he had arisen from the dead, it is enough to say that such an assertion is like offering gratuitously something of great value by the ton, when it cannot be bought for price by the ounce. It is second-hand and therefore very uncertain evidence for the establishment of any alleged fact whatever; and when the alleged fact is one which subverts a general law, the value of such evidence is not very far from zero. I would not say with Hume that it is impossible to prove a miracle; but not a little of his argument against the possibility of miracles, is certainly sound. "The more," says Darwin, "we know of the fixed laws of nature, the more incredible do miracles become." A miracle is something which to say the least is contrary to all human experience, and to what are known as the general laws of nature. Therefore a miracle is highly improbable. On the other hand, for a person to be mistaken, to imagine as existent what has no existence, to give objective realities to what

exist only in the mind,—such things are occurring every day, and are a part of every human experience. If a man were obliged to choose between two alternatives, the accepting as truth an alleged miracle, or believing the witnesses to the alleged miracle were deceived, the only reasonable choice in general would be the acceptation of the latter alternative. To act differently would be highly unreasonable. For the acceptation as truth of an alleged miracle, as before stated, the most clear and irrefragable testimony is necessary; and it is thought by multitudes most competent to judge, that such testimony is not to be found for the establishment of the resurrection of Jesus Christ from the dead. Rudolf Seydel, professor of theology, Leipsic, Germany, has just published a pamphlet in which he wholly denies the authenticity of the Gospels, holding that they are but emended writings based upon a "poetical gospel which had been modeled upon the frame-work of the Buddha legend, and had been written under the influence of Buddhist traditions and of many Buddhist themes." Here we have a man who, while affirming the truth of Christian ethics, and filling an eminent position in the Christian Church, at the same time not only denies the authentic character of the story of the Resurrection, but affirms that the Gospels as a whole are based upon myths.

I do not think it a sign of scientific knowledge, for it is not within the power of science, to deny the possibility of miracles. On the other hand, it is a sign of scientific knowledge, and it is a peculiar mark of science, to refuse assent to whatever is in violation of any of the fundamentals of scientific research, unless compelled by evidence so strong

that its denial would be more unreasonable than the denial, for instance, of the persistence of force. Science speaks decisively only of the things within the realm of experience; it does not speak of what, under laws unknown to us, may yet come to pass. Whether a miracle will ever happen is outside of all human experience and, therefore, not a question of science; whether a miracle has happened, is within the realm of experience, and therefore, a proper question of science. In answer to the question whether or not a miracle has ever happened, the scientific world undoubtedly replies that no evidence in support of a miracle has ever been adduced which is not with more reason rejected than accepted. In other words, the scientific mind can explain the alleged miracles on natural grounds with much less difficulty than it can believe in the mutability of God, or, which is the same, the variability of the laws of nature. Nor does the value of the Christian Church depend on the resurrection of Christ from the dead, or on the reality of any other miracle. Should you say that St. Paul asserts the contrary, I would ask how do you know St. Paul asserted what he is said to have asserted? and, if in truth he did assert what he is said to have asserted, how do you know he was not mistaken?

Whether or not one accepts the bodily resurrection of Christ from the dead, he will not deny that in Christ there was seen the fruit of countless years of sowing and cultivating, the realisation of human hopes, the embodiment of human visions. As a well of water in a dry land, so was he refreshing to his age, and so shall he be to every age. Standing forth a light in mental darkness, a mind burning

with love for purity and truth, a soul beating in unison with God,— he was indeed a living soul in a dead world; among those who had long since been buried, a resurrection from the dead; and in this sense may it be truly said we all believe in a resurrected life. Thus while for myself I have never denied, nor do I now deny, the bodily resurrection of Christ; I am yet glad to say that my faith in the Christian religion does not depend on imaginary quantities, or supposable factors; I have faith in it because it is natural, true to nature, true to reason, true to man,— the highest expression of the soul's development in all those things to which religion relates.

But with reference to miracles, science says: "We have given a few exceptional instances attested by evidence not of a character to warrant belief in any facts in the smallest degree improbable . . The miracles of the New Testament have no claim whatever to the character of historical facts and are wholly invalid as evidence. The evidence for miracles when dispassionately examined is altogether insufficient to establish even an ordinary event."

If, as we find, the proof for the resurrection of Christ from the dead is thus declared insufficient by so many competent authorities to establish it beyond doubt, we must be pardoned for not attempting to prove the immortality of the soul by referring to the many other alleged resurrections mentioned by Plato, Pliny, Papias, St. Augustine, and others.

We now pass on to the examination of the next thing adduced in proof of the immortality of the soul, — ghosts.

(II): THE APPEARANCE OF GHOSTS:—

That the spirits of the dead return to visit their old abodes, has been almost a universal belief; and to-day the same belief prevails among the masses. There are, however, some exceptions to this general belief. For example, the Arafuras do not believe either in ghosts or a future state. I think no one will doubt the truth of this assertion, that if the appearance even of one person who had died or whose body had been destroyed, could be substantiated; there could no longer exist any doubt of the soul's immortality, in the breast of him to whom such proof was given. But notwithstanding the many ghost-stories I have heard, I am sorry to say I have never known a person profess to have seen a ghost, whose judgment I could rely on in the matter. The persons who have most professed to have seen, and to be most intimate with, ghosts, are ministers or priests; but owing to their credulity, superstition, and self-interest, their testimony is altogether unsatisfactory, and inadmissible. A person with a scientific turn of mind, is never troubled with ghosts, nor does he find much difficulty in accounting for the many alleged ghost-appearances on natural grounds. As a person becomes more and more educated, he has less and less faith in ghosts, and finally assumes the position of the scientific world, which does not admit that the appearance of a spirit from the dead, has in any case ever been satisfactorily substantiated. We cannot, therefore, adduce in proof of the immortality of the soul the alleged, but unsubstantiated, appearances of ghosts.

(III): SPIRIT-RAPPINGS: —

If the professions of spiritualists, the pretensions of spiritualism, could be proved, it would of course follow that there is another world where those who have departed this life, continue to dwell. I would to God I could give you any conclusive proof of the pretensions of spiritualism; but I am obliged to say I cannot. I have sought such proof for myself; but the more I have sought such proof, the further have I found myself from the object of my search. I am unable to have any belief on this subject different from that of the scientific world in general. While I believe there are sufficient grounds for accepting those principles of spiritualism which are common to every creed which teaches the immortality of the soul, I yet concur in the opinion of the scientific world that we have no satisfactory proof whatever for the peculiar teachings of spiritualism; and therefore I assert that the unsubstantiated claims of spiritualism cannot be adduced in proof of the immortality of the soul. After this brief examination of the alleged resurrections, ghost-appearances, spirit-rappings, etc., we are forced to admit that in these allegations we find no conclusive proof to the contrary that the creed of the Arafuras, which asserts that after you are dead that is the end of you, is not after-all the truth. Death, therefore, now as always stands the one insurmountable barrier to any certain knowledge of the existence of the soul after death. Says Mill: "There is, therefore, no assurance whatever of a life after death. But to any one who feels it conducive either to his usefulness or to his satisfaction to hope for a future state as

a possibility, there is no hindrance to his indulging that hope." (Essays on Religion).

(b): THE NATURE OF MAN ESSENTIALLY THE SAME AS THAT OF THE ANIMAL-WORLD IN GENERAL:

I: PHYSIOLOGICAL: —

Man is a member of the sub-genus vertebrata, a division of animals having a more or less developed spinal column; and of the class mammalia, animals distinguished by the fact that they suckle their young; and of the sub-class monodelphia, animals distinguished by the fact that the females of this sub-class have but one uterus. This sub-class, under which man falls, is divided by Huxley into eleven orders according to the features of the placenta:

(1): The Primates,
(2): The Insectivora,
(3): The Cheiroptera,
(4): The Rodentia,
(5): The Carnivora,
(6): The Proboscidæ,
(7): The Hyracoidæ,
(8): The Ungulata,
(9): The Cetacea,
(10): The Sirenia,
(11): The Edetata.

The Primates, under which man falls, are divided by the same eminent authority into three sub-orders:

(1): The Anthropidæ,
(2): The Simiadæ,
(3): The Lemuridæ.

Here then whether man would or not, we find him classified by one of the highest living authorities as a member of the animal world, having nothing in peculiar which should exclude him from this classification. More than this the same eminent authority informs us that "the structural differences between man and the Primates which approach nearest to him, are not greater than those which exist between the latter and the other members of the order of Primates." Translated into every-day English, this means that the physiological bridge which separates man from the highest monkies, is no greater than that which separates monkies of the highest order from monkies of the lowest order. It was once claimed that man had a peculiar lumbar curve, a curve in his back unlike that of any inferior animal. Goodsir and Sir William Turner were positive of this. Huxley was among the first to deny it. He was followed by Broca and Topinard. Now it is generally denied. Prof. Cunningham of Dublin, in a remarkable paper printed by the Royal Irish Academy in 1886, has conclusively shown that not only the highest simiadæ, but also the majority of the lower, possess this curve; and that under certain conditions, even quadrupeds show traces of it. He proves that this graceful curve is a result of adaptation. In the Australian, the Negro, and the Andaman Islander, this curve is not so well marked as in the European. In the European the bodies of the vertebra are more or less moulded in adaptation to the curve: but in the lower races there is to be found no traces of this. It is now known that there is scarcely any difference between the human lumbar curve and that of the chimpanzee. Even Max Mueller, who is very much worried less it be conclu-

sively proved that his one-millionth ancestor was a third-rate monkey, says: "I have always treated man not only as a descendant of an animal, but as to all intents and purposes an animal." (Sci. of Th. 573). A person would think that the last clause of this admission was very unnecessary; for it is hard to see why a descendant of an amimal, could be anything other than an animal.

We know that all this varied tree of animal life dies, and that man is a limb of this great tree. No one reasonably believes that any limb of this tree lives after death, with the possible exception of the limb representing man. The philosopher asks "why except man? on what grounds do you reasonably expect a life beyond the grave for man, while you assign the rest of his kind to oblivion? Why give only man immortality, when from those of the order of Primates nearest to him, he does not differ any more than the latter from the other members of the order of Primates? To this question of the philosopher no satisfactory and conclusive answer can be given. On the grounds of physiology our reason for the immortality of the soul, is any thing but satisfactory.

II: PSYCHOLOGICAL:

(I): REASON;

(II): LANGUAGE: —

To superficial observers it appears that man is the only animal which possesses reason. Not only do the ignorant think thus, but many of the most eminent philosophers have thought likewise. Thus Aristotle makes reason the distinc-

tive mark of man: "*Ορεξις μεν γαρ και εν τοις αλλοις ζωοις εγγινεται, προαιρεσις δ' ου: ἡ γαρ προαιρεσις μετα λογου, λογος δ' εν ουδενι των αλλων ζωων εστιν. . . . βουλευτικον δε μονον ανθρωπος εστι των ζωων. . . . Αναμιμνησκεσθαι δε ουδεν αλλο δυναται πλην ανθρωπος.* Desire is common to all animals; fore-thought is not. Reason is necessary to fore-thought, and reason belongs exclusively to man. Of all animals man only is deliberative; man only is able to recall the past." (Eth. Meg. I, 17, 1; Peri Ta Zoia I, 1, 34).

Should a man say to me to-day that no animal except man has reason, I would ask him how he knew. I might repeat the words of Mill to Whewell: "I do not know what passes in a mole's mind." Philosophers do not claim to-day for man the exclusive possession of reason. "I have often," says Max Mueller, "dwelt on this kind of reasoning as common to man and brute." (Sci. of Th. 32). Mill holds that the higher animals make their inductions as the uncultivated masses make nearly all theirs. Says Schopenhauer: "Those who deny understanding to the higher animals, can have very little themselves." This philosopher holds that the higher animals have both memory and imagination. Tito Vignoli insists that the processes of human and animal reasoning, are essentially the same. Says Spencer: "Every one is bound to admit that as the rationality of the infant is no higher than that of the dog, if so high; and as from the rationality of the infant to that of a man the progress is through gradations which are infinitesimal; there is also a series of infinitesimal gradations through which brute rationality may pass into human rationality." (Psy. I, 461). William Hosea Ballou, writing for

the North American Review, says: "Thomas Brian Gunning, whose scientific discoveries have given him, I believe, alone among Americans a fellowship in the Royal Society of Surgeons of Great Britain, once owned one of the most learned cats known. 'Black' was the name of the cat. He always sat at the table with the family, in his own chair, with his own crockery, and with his fore-paws delicately placed beside his plate. He used his paws and his mouth much more deftly and politely than the masses of humanity. 'Black' delivered the mail at the box on the corner lamp-post, and never forgot a face nor a friend, though years intervened between the meetings. The most remarkable of his acts occurred when a swelling appeared on his body causing him great pain. 'Black' was always present at surgical operations, and in this instance demonstrated that he had not been an unobservant student. His master examined the sore and requested the boy to call in the younger surgeon to lance the sore. 'Black' heard the words, jumped upon the bed, and lanced the sore with his teeth. When the place healed there was no scar, and the surgeons agreed that they could not perform the operation and cure without leaving one. It is evident that the animal which enjoys the most constant and intimate association with educated people is the most learned. Thus the pet dogs and cats, constantly with their owners, acquire the most intelligence. Many of these are taught to be epicures, dining in the choicest way, to show disdain for vulgar people, to have a fondness for jewelry, to cast off indecent street manners of their kind, and in every way to show a sense of refinement. One must be ignorant, unobserving, and obstinate who will

use the term instinct as applied to all acts of the lower animals, and will not admit that some of them have a higher mentality than primeval man and the modern scum of mankind. . . . A decent, well-bred lower animal is a far better citizen than an indecent, ill-mannered person." The late Dr. Carpenter of England said he knew a dog which was a good domino-player; and that he was fully satisfied the animal's skill was genuine. Mr. Joseph John Murphy says that animals perceive as vividly as we do, but have only a rudimentary power of conception and thought.

(Vid. Nature, June, 1887).

Scientists to-day will not grant that to man exclusively belongs the power of reason. In this opinion I myself concur. I believe that reason extends throughout the whole animal world, and that the difference between the reason of an amoeba and that of a Newton is one of degree only. Therefore, it cannot be said that man has a passport to a future state because of his possession of reason: he possesses this in common with all other animals. But if it be the degree of reason, not the exclusive possession of it, upon which man founds his hopes for immortal life, we grant that the possession by man of the most highly developed reason, does make immortal life possible; but we are still obliged to confess ourselves "agnostics." We cannot say that the possession of high reasoning power, insures immortal life. It does make it possible; it does not make it certain. So then, as far as reason qualifies for immortality, since the animal world possesses this in common, and yet dies to live no more; we cannot be certain because of his possession of reason, that after once having entered the

grave, man shall ever again break through the barriers of the tomb. Even if we hold that reason cannot be a product of molecular activity, and, therefore, must continue after death; it still follows that the possession of the highest reason does not guarantee us immortality. We may lose our identity through absorption, as it were, by the Infinite Reason. In the words of the Vedas: "When a man departs from hence, his speech is merged in his mind, his mind in his breath, his breath in heat, his heat in the Highest Being." Our possession of the highest reason, therefore, does not to a certainty disprove the words of Ecclesiastes: "He that goeth to the grave, shall come up no more."

LANGUAGE:—

We have seen that the universal opinion that man is in exclusive possession of reason has been once for all overthrown to rise no more. Can it be said that man is in exclusive possession of language? We answer that there are high authorities who hold this opinion, but we are certain that they cannot consistently do so; and that as all those who have defined man as the only reasoning animal have been forced to give up their opinion, so in like manner will those be forced to acknowledge their defeat who teach that man is the only animal which uses language. Language is the natural outcome of reason; and from the first use of such a sign of the reason within, language and thought have ever aided each other in their development. Any sound caused by an animal as expressive of its wants, feelings, or desires, should be called language; and it will be so called by every consistent reasoner. If we say we do not under-

stand an animal, we do not speak philosophically; the truth is, we do to some extent interpret the cries and sounds animals make in our presence. If we say we have no means of clearly understanding them, those animals may retort and say they have no means of clearly understanding us. As far as I know many of those animals may pity our helplessness in that we cannot converse with them. If you say that you do not believe this, I reply you are welcome to your belief, and say with Max Mueller: "We can imagine anything we like about what passes in the mind of the animal,—we can know absolutely nothing." (S. of Th. 9).

We cannot doubt that the lower animals have unmistakable, elementary signs, or means, of communicating their feelings or desires to one another; and as human language is but an elaboration of such simple signs or means, it would properly follow that man is not in exclusive possession of language. That language is not an exclusive possession of man, I myself have no doubt. There was a time when language was looked upon as something very mysterious, as not having a natural origin, as having been a creation, or a result of miraculous intervention. Ignorant theologians believe and teach this to-day. Such a belief is not accepted by any scientific scholar. To speak on this subject no one has a higher right than Lazar Geiger who says: "Reason does not date from all eternity, but like everything else on earth it has an origin. Although man is always rational, he cannot always have been so. Reason does not spring into existence finished in all its perfection, as it were by a kind of a catastrophe, but it had its own development." Says Max Mueller: "No one can understand

human nature, no one can form a true conception of the origin of language, who does not clearly see, that for a time every human being and, therefore, the ancestors of the human race themselves were without language, without reason. Language which formerly seemed so wonderful a thing as to require a superhuman framer, is now seen to be very intelligible and a purely human piece of workmanship. Language seemed a very mysterious thing, the most wonderful gift bestowed on man by a divine power; but now, how different! So far from being mysterious and wonderful, language has become perfectly simple and intelligible. It is in fact no more than addition and subtraction. How a student of the science of language can be anything but an evolutionist, is to me utterly unintelligible." Prof. Noiré, points out that "wherever our senses are excited and our muscles hard at work, we feel a kind of relief in uttering sounds; that these sounds are almost involuntary vibrations of the voice, corresponding to the more or less regular movements of our whole bodily frame." By the repeated use of these natural sounds or grunts expressive of the consciousness, they finally became understood. This was the natural beginning of language according to Prof. Noiré, and in his opinion Max Mueller concurs.

(Vid. Sci. of Thought).

Speaking further on this subject Max Mueller says: "We cannot doubt that language had an historical beginning, and represents the work of man carried on through many thousands of years, and cannot avoid the conclusion that, before those many thousands of years, there was a time when the first stone of the great temple of language

was laid, and that before that time man was without language and therefore without reason." (Sci. of Th., 83).

Physiology has something to say on this subject: In the year 1886 there was discovered in a cave at La Naulette, in Belgium, a skull from which Prof. Mortillet, on examination, found the mental tubercle absent. In place of it there was found a hollow as with monkies. From this he argues that the Neanderthal man was speechless. With this discovery of physiology all philological conclusions agree. Says the learned Spencer: "It is now universally admitted by philologists that languages instead of being artificially or supernaturally formed, have been developed." (Biol. 347). If there ever was a truth uttered, Prof. Schunk uttered one when, as President of the Chemical Section, he said in his address before the British Association, Aug., 1887, "all differences within the sphere of our experience are quantitative." So in the power of expressing the acts of consciousness, we do not differ from the lower animals in having a power different in quality, but in quantity only. Says Darwin: "Grant a simple archetypal creature, like the Mud-fish or Lepidonsiren, with the five senses and some vestiges of mind, and I believe that natural selection will account for the production of every vertebrate animal." (Life & L., I, 528). Should one ask how long man has been developing his language, I should say it is beyond our power to answer; nevertheless, rough guesses can be made. Max Mueller says: "True no method of calculation will enable us to fix the time when Sanscrit and Latin separated, but I believe if on other than linguistic evidence that date were fixed at 10,000

B. C., the students of language would have no difficulty in accepting it." (Sci. of Th. 249). A vast time must have rolled into eternity for the development of language as we have it to-day, a time vastly greater than the chronology of the Bible will warrant; but philologists and scientists of every school have but little faith in the Bible as a book exclusively divine. With the scientists of the world our Bible stands about on a level with the different bibles of the human race. "I had gradually come by this time to see that the Old Testament was no more to be trusted than the sacred books of the Hindoos." (Darwin: Life and Letters, I, 277). — "The application of botanical and zoological evidence to determine the relative age of rocks, indicates one of the most glorious epochs of modern geognosy, which has finally, on the Continent at least, been emancipated from the sway of Semitic doctrines." (Humboldt: Cosmos, I, 272). Knowing what we do of the development of language, and of the nature of man, we cannot find in man's possession of a highly elaborated language any certain proof of his immortal nature. In so far, then, as man builds his hopes for immortal life upon the fact that he is in possession of a very complicated and highly elaborated language, I find no certain warrant for using any other words than those of Isaiah: "The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit, cannot hope for thy truth. Should you prefer the words of Job, I have no objections to giving you them: "He that goeth down to the grave, shall come up no more." We have fearlessly and truthfully stated certain facts in disproof of the immortality of the soul; we will now notice some presumptions in disproof of it.

b: PRESUMPTIONS IN DISPROOF OF THE IMMORTALITY OF THE SOUL:

(a): IT IS POSSIBLE THAT MIND IS BUT A MODE OR RESULT OF MATERIAL ACTION:

That mind can be a product of molecular activity, may seem horrible to those brought up outside philosophical thought; yet it is by no means impossible. It is well known that every energy or motion of the mind is in every case immediately preceded by chemical activity. This seems to show that in some way unknown to us physical force has been changed into mental force. Says Spencer: "That no idea or thought arises save as a result of some physical force expended in producing it, is fast becoming a common-place of science; and whoever duly weighs the evidence will see that nothing but an overwhelming bias in favor of a preconceived theory can explain its non-acceptance."

(First Principles, 217).

These are words of grave import, not like the words of our revivalists; but to me they are much more reasonable. You may think mind has nothing in it like matter, that matter has nothing in it like mind; but we should know that we have no knowledge whatever of matter except in terms of mind, nor of mind except in terms of matter. Therefore, when we say that matter and mind have nothing in common, it must be admitted that we talk about things we know nothing about. For aught we know to the contrary, one common essence may underlie them both. Says Spencer: "Those modes of the Unknowable which we call motion, heat, light, chemical affinity, etc., are alike transformable

into each other, and into those modes of the Unknowable which we distinguish as sensation, emotion, thought: these in their turns being directly or indirectly re-transformable into their original shapes. How this metamorphosis takes place, how a force existing as motion, heat, or light, can become a mode of consciousness, it is impossible to fathom." (First Prin. 217).

We must not conclude that such words drive us into materialism; for Spencer further says: "Were we compelled to choose between the alternatives of translating mental phenomena into physical phenomena, or of translating physical phenomena into mental phenomena, the latter alternative would seem the more acceptable of the two." (Psy. I, 159). Says Huxley: "That a particular molecular motion does give rise to a state of consciousness is experimentally certain; but the how and why of the process are just as inexplicable as in the case of the communication of kinetic energy by impact." (The Reign of Queen Victoria, II, 361). Only the true scholar knows his ignorance of the nature of mind and of matter; and only he will refuse to speak about matters of which he knows nothing. It is certain that we absolutely know nothing of the real nature of matter, therefore nothing of its possibilities; nor do we know any more or less of the real nature of mind. "We find the value of x in terms of y, then we find the value of y in terms of x; and so on we may continue forever without coming nearer to a solution." (Spencer: Psy. I, 627).

Schopenhauer held that there is but one force in Nature. Light, heat, motion, electricity, chemical affinity, cohesion, gravitation, mind, and all other forces by whatever name we

may be pleased to call them, are but varied forms of the One Eternal, Immutable, Infinite, and Universal Force which he calls Will. This force acting within us, that is subjectively, is called our will; acting without us, that is objectively, it is called force. Noiré says that spirit and matter are inseparable. Spinoza held that body and soul are the same substance under different aspects. Kant holds that there is but one force in nature under different forms. Goethe says there is no spirit without matter, nor matter without spirit. Noiré says "without sensation, no motion; without motion, no sensation." Max Mueller holds that matter in the usual sense of the word, as something existing outside of us, does not exist. Spirit and matter are in fact correlative terms. "We have no knowledge of mind except as annexed to some arrangement of material particles." (S. of Th. 609). When the ablest and best intellects speak and think thus, is it not foolishness to suppose that they have no ground for their belief? It is hard to believe that thought can be the product of matter; nor do I believe it is. But it is equally hard for the uncultivated mind to believe that light, heat, electricity, chemical affinity, cohesion, and whatever other forces we know, are the same force under different forms; and yet we know they are, because they are convertible, or transformable. That mind is a mode or result of molecular activity, under certain conditions, is certainly believed by a great many most competent to speak on the subject. It would not follow from this, however, that mind on the dissolution of the body, would be annihilated. It is enough for the purpose to suppose that our self-consciousness is dependent on its connection with our material

organism. Annihilation is out of the question, is absurd, unthinkable. The quantity of force in the universe is neither diminished nor increased. But the self-conscious, individual monon, that is our consciousness of existence, might cease to be by a redistribution of our integrated, individual energy into the Unintegrated, Infinite Energy, or the Universal Monon: "He my servant who serveth me alone, with due attention, having overcome the influence of the qualities, is formed to be absorbed in Brahm, the Supreme." (Vedas). It follows, therefore, from what we know of the correlation of matter and mind, it is at least possible, speaking scientifically, that on the dissolution of our bodies, we shall as individuals cease to exist. Because, therefore, of this interdependence of the individual consciousness and matter, I am unable to see how the philosopher can give anything like a satisfactory and decisive answer to the question of poor Job: "If a man die shall he live again?" You may say "how a man can doubt the immortality of the soul I do not know." I answer, all right; if you do not know, do not inform us, nor attempt to inform others. But I say to you there are countless numbers, many of whom have shoe-latchets which we are not worthy to loosen, who do disbelieve in the immortality of the soul. Aristotle certainly doubted the immortality of the soul, and probably disbelieved in it altogether: "*Αλλα μην ουδε βουλησις και προαιρεσις ταὐτων: βουδονται μεν γαρ ενια και των αδυνατων ειδοτες, διον βασιλευειν τε παντων ανθρωπων, και αθανατοι ειναι; προαιρειται δ' ουθεις μη αγνοων ὁτι αδυνατον. . . βουλησις δ'εστι των αδυνατων, διον αθανασιας* — Wish and expectation are not the same. One may wish for what is impossible, such as to rule all men, or to be

immortal; but nobody except a fool expects the impossible, such as immortality." (Eud. Eth., II, 10, 4; Niko. Eth., III, 4, 7). In another work Aristotle appears to state his reasons for doubting the immortality of the soul: "*Φαινεται δε των πλειστων ουθεν ανευ σωματος πασχειν ουδε ποιειν, οιον οργιζεσθαι, θαρρειν, επιθυμειν, ολως αισθανεσθαι. Μαλιστα δ' εοικεν ιδιον το νοειν: ει δ' εστι και τουτο φαντασια τις η μη ανευ φαντασιας, ουκ ενδεχοιτ' αν ουδε τουτ' ανευ σωματος ειναι. Ει μεν ουν εστι τι των της ψυχης εργων η παθηματων ιδιον, ενδεχοιτ' αν αυτην χωριζεσθαι: ει δε μηθεν εστιν ιδιον αυτης ουκ αν ειη χωριστη, αλλα καθαπερ τω ευθει, ᾗ ευθυ, πολλα συμβαινει, οιον άπτεσθαι της χαλκης σφαιρας κατα στιγμην, ου μεντοι γ' άψεται τουτου χωρισθεν το ευθυ: αχωριστον γαρ, ειπερ αει μετα σωματος τινος εστιν. Εοικε δε και τα της ψυχης παθη παντα ειναι μετα σωματος, θωμος, πραοτης, φοβος, ελεος, θαρσος, ετι χαρα και το φιλειν τε και μισειν: άμα γαρ τουτοις πασχει τι το σωμα.* For the most part it is evident that apart from the body we can have no feeling such as longing, taking courage, desiring, — in general, sensation. That which most of all appears to belong exclusively to the soul, is thought; but if this is a kind of phantasm or not without phantasm, it would not be admitted that even this could exist apart from the body. If, therefore, any operation of mind or sensation belongs to the soul independently of the body, it might be admitted that the soul could exist apart from the body: but if the soul has no such peculiar characteristic, then could it not exist without the body. But as in the case of a straight line, when directed, many things happen to it such as the touching a brass ball with its terminal point, although the line separated (from the body to which it belongs such

as a stick) could not touch the ball, inasmuch as the line could not be separated (from the stick) since it exists only in connection with a body, — thus do all sensations of the soul appear to exist only in connection with the body, such as anger, mildness, fear, pity, courage, joy, love and hatred: for by all these is the body affected."

(De Anima, I, 1, 11–14).

No words it seems to me could with more certainty tell of the deep doubt of Aristotle in the immortality of the soul than these. The point is a part of the line, and is lost with the latter's destruction; as the point disappears with the destruction of the line, so is lost man's personal consciousness on the dissolution of the body with which that consciousness appears indissolubly connected.

Do not enlarge the meaning of these words. It is most important that you should not misunderstand the teachings of Aristotle of whom Darwin said: "Linnaeus and Cuvier have been my two gods, but they were mere school-boys to old Aristotle." The views of so great, so good, so noble a man as Aristotle, should and must have great weight. Taking out of his different works his remarks on this subject and comparing them, we can only say that they everywhere show his doubt in the immortality of the soul; we cannot say for a certainty that they show his absolute disbelief in it. When under natural laws such wonderful transformations take place as we witness every day, it would be unphilosophical in us to assign limits to the perishable works of the hidden forces of nature. Who would imagine that a few atoms under those laws could make the perfume of the rose, the beauty of the morning-glory, the grace of the

lily? Yet none of us doubts that in death they die to live no more. Who would imagine that from the simplest specks of protoplasm there could be evolved, obeying the hidden Spirit, the gorgeous flowers of our garden, the cunning fox, the swift eagle, the ferocious tiger, the kingly lion, the sagacious elephant, the mathematical spider, the singing bird, the talking parrot, the social beaver and ant? Yet none of us doubts that on the dissolution of their bodies, they lie down to rise no more for ever. Owing therefore to the fact that the individual consciousness and matter appear inseparable, that matter and mind appear different sides of the same thing; owing to the fact that of mind apart from matter, and of matter apart from mind, we know absolutely nothing, — it must be admitted that there are grounds for doubting the immortality of the soul. That what I now have stated is true, is sufficiently proved by the position of the scientific world on this subject, which is one of agnosticism. Indeed, Max Mueller thinks any other position unwise: "Surely, the more we learn what knowledge really means, the more we feel that agnosticism, in the true sense of the word, is the only possible, the only reverent, and, I may add, the only Christian position which the human mind can occupy before the Unknown and Unknowable."

(Science of Thought, 104).

The world is full to-day of men like Job; in their uncertainty they are heard repeating his words: "There is hope of a tree if it be cut down, that it will sprout again, and the tender branches thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and

bring forth boughs like a plant. But a man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." If you say Job should have known better, the earnest and truth-loving scientist will say to you what God is reported to have said to Job: "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Verily, the answer of every living being must be, "no." So, therefore, as you do not know about this any more than Job, you ought not to think it wonderful, if on this subject a multitude of the best and wisest profess to be agnostics.

(b): IT IS POSSIBLE THAT THE INDIVIDUAL MIND IS BUT A MODE OF ACTION OF THE INFINITE MIND:

It has been held and is held by very many that all the varied forms of existences, sentient and insentient, are but modes or manifestations of the One Infinite and Universal Existence; that all the varied forms of intelligences are but modes, manifestations, scintillations, or fulgurations, of the One Immutable, Infinite, Eternal, and Universal Consciousness, God. This part of our subject is even more difficult than what has proceeded, and can only be hinted at before a mixed audience. Says Aristotle:

"*Αρχαιος μεν ουν τις λογος και πατριος εστι πασιν ανθρωποις ὡς εκ θεου παντα και δια θεου ήμιν συνεστηκεν ουδεμια δε φυσις αυτη καθ' ἑαυτην εστιν αυταρκης, ερημωθεισα της εκ*

τουτου σωτηριας. Διο και των παλαιων ειπειν τινες προηχθησαν ὁτι παντα ταυτα εστι θεων πλεα. — It is an old saying well known to all of us that all things are of God, and by God for us established; that nothing can exist if deprived of God as its salvation. Therefore, it was the custom of the old writers to maintain that all things are full of the divine Presence." (De Mundo VI, 2–3).

The problems of the universe are deep, and it is more than possible that in attempting to solve them the most capable and reverent mind may stray; nevertheless, while the finite mind exists, it cannot cease attempting to find out the ways of the Infinite God. We look upon the swelling bosom of the mighty ocean, boundless, fathomless; and ever and anon waves, bubbles, drops, spray, or foam appear. We think of the atmosphere which envelops us, and we feel the motion of air, a gentle breeze, a gale. We look at a burning candle, and see a tongue of flame dart here and there. We turn our eyes toward the heavens and become conscious of the existence of sun, moon, or stars by the sensation of light. Yet we never think of the wave, or the breeze, or the tongue of flame, or the ray of light as possessing independent existence. These are but modes or manifestations of the bodies to which they belong. Thus do many think of our dependence on God. Leibnitz taught that all finite creatures, all existences, are but fulgurations, or manifestations of the One Infinite Intelligence; Kant and Mayer hold that all finite forces, whatever they may be, rational, or irrational, are but modes, or scintillations of the One Eternal and Unchangeable Force; Spinoza, one of the most powerful and devout minds, believed that all finite bodies

are but modes or modifications of the One Infinite and Eternal Body or God. Against this philosophy some present what they call the freedom of the will; but the freedom of the will is what has never been conclusively established, and something which is involved in unfathomable mystery. I may say that it cannot be proved but that in every case the action we choose to do, that is the action under volition, is determined by the appetences called into play by the phantasm. If this latter could be proved, it would of course follow that every action of mind or body is determined, and has its true cause in God. Our individual consciousnesses would be but scintillations or modes of the One Universal Consciousness; our minds but fulgurations, emissions, of the One Infinite Mind; our thought but the movement of the Universal Thought; our lives but bubbles on the Infinite Sea; and all the movements of finite intelligences but bright sparks from the One Universal Sun. Says the Vedas: "Time ripens and dissolves all beings in the great Self;" which means that as bubbles rise upon the ocean's surface, and bursting lose their individualities in the womb which gave them birth; so man and all finite things lose at death their individualities by absorption in the Infinite Womb from which they sprung; or by falling into the Universal Self, the One Unknown and forever Unknowable.

I have finished my discourse on the Facts and Presumptions in Disproof of the Immortality of the Soul. I have labored hard to present those facts and presumptions in a manner as clear and intelligible as the subject itself would permit. I have spared myself no pains either of mind or heart. From none has the grave taken greater riches than

from me; no heart has been made more desolate by the ravages of Death than has mine; no soul can have greater cause to hope for immortality than I;—yet I have never opened the gates of death, nor pierced the darkness which shrouds the tomb. I have honestly, truthfully, set before you some of my thoughts. Sincerely do I hope that they may make you, above all things else, thinking men and true; for such and such only shall enter into possession of whatever life there may be found beyond the grave. But since none of us has ever experienced that life, and none of our friends, whose bodies we laid in the greedy grave, has ever returned to tell of his experience; I can give you no more important question, just now, than that asked by Job: "If a man die, shall he live again?"

B: SOME REASONS IN PROOF OF THE IMMORTALITY OF THE SOUL.

In our last lecture on "The Facts and Presumptions in Disproof of the Immortality of the Soul," we made it quite clear that there are grounds for doubting man's immortal nature, and that these doubts prevail much more widely with the educated than with the uneducated. Disbelief in immortality does not carry with it, as some unreasonably declare, and others foolishly fear, atheism. A man might be a profound theist without believing in immortality. I may say more: he might be very religious without believing in it. Whether our life be long or short, life cannot be properly lived except in accord with the laws of nature. The life most in accord with the laws of nature, must necessarily be most in accord with the will of the Creator; for the

laws of nature are but the operations of that will. Therefore, since we are obliged to admit that he who believingly lives most in accord with the will of God, is he who lives best and most religiously; and since we have seen that living most in accord with the will of God, is the same as living most in accord with the laws of nature, — it follows that he who lives most in accord with the laws of nature, is he who, in the best and truest sense, lives most religiously. This will sound strange to many of you; but truth frequently sounds most strange, whether falling from the lips of the Man of Nazareth or any other of the world's redeemers. We cannot deny that whether our life be long or short, it pays us to live in accord with the laws of nature; and from what we have before said, it therefore pays us to be religious. The definition we have given of religion, would not be acceptable to the average Christian; yet, speaking philosophically, it is impossible to give or receive any other definition; and with such a definition, a man can and ought to be religious, whether he believes he will live after death or not. There is very much of religion not only not in accord with the laws of nature, but absolutely at variance with it. It does not follow from this, however, that such religion is hurtful; for its adherents may be incapable of appreciating anything higher, and without it, might become still more degraded.

In so far as man fails to be at one with the laws of his being and the laws of nature in general, to that degree must he fail to experience that happiness and perfection consequent only upon living in accord with the laws of nature. Man cannot afford to be at variance with those laws, whether for

a minute or an indefinite time. The wise man, therefore, whether he believes in immortality or not, will live most in accord with the laws of nature; therefore most in accord with the will of God; therefore most religiously. However his religion may differ from that of the uncultivated or the superstitious, and differ it certainly will; he, nevertheless, will live carefully, sacredly, religiously. The wise man, more than any other, knows well that righteousness exalteth a nation, and that it does so because it exalteth its citizens. Righteousness has a manifold reward. It blesses the actor; it cheers his descent like the dews of heaven the parched vegetation; but this is not all: it, more than all things else, leads humanity onward toward the end for which it exists. Let it be understood, therefore, that we emphatically deny that irreligion must follow disbelief in immortality; and that we as emphatically affirm that immortality or no immortality, the wise man will, and does, live a religious life. The reward for righteous living is not postponed. It is true that a life lived long in accord with the laws of nature, may blossom as the rose; but every righteous act has its own reward. The corolla which looks so beautiful, is but an assemblage of petals; the life which is so harmonious, is but a converging of the myriad invisible blessings which one by one have followed righteous living. The reward for living in accord with the laws of nature, is not postponed. If nowhere else, at least on earth the abode of the righteous is heaven. In like manner is punishment not postponed. True, the myriad acts in violence of the laws of nature, by converging must come down upon the soul as a devastating flood; yet, certain it is that

here, too, a myriad punishments, perceived or unperceived, have preceded. Punishment is not postponed. If nowhere else, at least on earth the abode of the wicked is hell. Be not deceived, therefore: immortality or no immortality, the wise man will live a life in accord with the laws of nature, a life sacred, a life religious as well for himself and his immediate descent as for the brotherhood of humanity.

a: HUMANITY AS A WHOLE BELIEVES IN IMMORTALITY:

That humanity as a whole does believe, and under certain conditions always has believed, in immortality, none qualified to speak on the subject will for a moment doubt. I say under certain conditions; because it is not true as some suppose that this belief is innate or universal, or prevalent at all times through all degrees of civilization. We have every reason for asserting that in the lower stages of development or evolution, humanity has no belief in immortality; that such belief is entertained only at a comparatively advanced stage of development. I am not unacquainted with the fact that this belief is some times found among people extremely low in civilization; but this is because such people are degraded, and the belief but a monument of a higher development from which they have fallen. From the higher stage of mentality exhibited by the most scholarly mind to that point in human existence where first the genus homo emerged from the purely animal, there are innumerable degrees, at some one or other of which the light of human reason first shone in. This bursting forth of human reason has generally resulted, after indefinite cultivation, in a belief in

the immortality of the soul. Belief in immortality, therefore, though not universally prevalent in time or space, does appear to be a product of the reason alike conditioned and privileged. While, therefore, there are tribes who do not believe in immortality, who have not even a name for God; while a man taken in infancy from the rest of mankind and kept apart from all human association, would have no idea whatever of immortality or God, except so far as it was the result of inheriting "accumulated increments of faculty successively organized;" (Spencer: Sociology, II, 529) and while there are countless numbers of individuals highly educated, and living in the most civilized communities, who have no belief in the immortality of the soul, yet the fact remains, that humanity as a whole does believe and always has believed that man is immortal; and this belief we reassert to be a product of the reason alike conditioned and privileged. Man changes with the age in which he lives. If he moulds the age, he is in turn moulded by it. His ideas of humanity, his ideas of himself, his ideas of God, all change with the advancement of his own reason: "From the demon thought of by the savage," says Spencer, "under a form equally concrete with that of the enemy he fights, up to that most abstract consciousness of Universal Power, to which a scattered few have reached, there is a progress made possible only by that development of faculty which advancing civilization has produced." (Sociology II, 527.) From whatever standpoint scientific men investigate the nature and the origin of man, they all agree that there was a time in human development when man became man; and up to this time he lived for untold

æons, in different stages of development, a mere animal. In this biologists are sufficiently unanimous; and their creed was fairly enunciated last August (1887), by the president of the American Scientific Association, when he said: "American biologists stand as a unit for Evolution." In this opinion the representatives of every science fully concur. As a philologist, Geiger says: "Reason does not date from all eternity; language has created reason; it has had its own developement." Says Kant: "Man was not always rational, he became rational through his own exertions." And he further says that it is "quite possible under the influence of great evolutions of nature, a new epoch may still follow in which the Ourang-Outang and the Chimpanzee might develop their organs of walking, grasping, and talking into that of man." Says Max Mueller: "The explanation of the actual origin of roots must naturally retain something of an hypothetical character, like the solution of all problems which carry us back to times when man can hardly be said to have become man, when language was not yet language and reason not yet reason." (S. of Th. 546). With these opinions, Noiré who is a thorough Darwinian in principle, fully agrees. Under whatever aspect we investigate the nature and the history of man, profound study leads us alike in every case to the conclusion that strife is the great cause of all development, that language is the work of unknown ages, that reason is largely the work of language, that both are the work of evolution, and that belief in the immortality of the soul is arrived at only at a comparatively late stage in human development. But, yet, we are forced to admit that this belief is one which is evolved generally

by all humanity alike conditioned and privileged. This fact I consider the first and a strong evidence in proof of the dogma of the immortality of the soul.

b: THE FACT THAT BELIEF IN MAN'S IMMORTAL NATURE SEEMS CONSONANT WITH PHILOSOPHY:

As we have shown that belief in immortality is a development of the reason, it would be natural that such belief should be agreeable to the highest researches of the reason; otherwise, reason would happen at variance with itself. It does not follow from this, however, that there have not been, or that there are not to-day, many philosophers who deny the immortality of the soul. On the contrary, there have been, and always will be under existing conditions, many who deny it. But we should remember that irregularities belong to all finite movements, and, therefore, to the reason. Every member of the solar system, and probably of every other system, belongs to move in an elliptical orbit; yet, these regular, natural movements are not free from irregular movements or perturbations. But with deeper knowledge these perturbations themselves are seen to be but a part of the many complicated movements which are the necessary results of forces acting under unchanging and unchangeable laws. The moon's acceleration gave at one time great anxiety to astronomers. Finally La Place was thought to have discovered the cause of this irregularity in the differentiation of the earth's eccentricity. His explanation subjected to the powerful, mathematical mind of Adams was found insufficient to account for the whole acceleration. This great man found the remaining cause in

the slightly elongated period of the earth's diurnal rotation caused by tidal action. Thus irregularities prove regularities, confusion is discovered to be order. In the world of reason there are also perturbations; but these as those before mentioned are seen on deeper thought to be but natural results, therefore beneficial. The normal orbits of heavenly bodies are ellipses. Although the eccentricity of the same orbit may vary, and those of different orbits differ one from another, it nevertheless remains a fact that the normal orbit is an ellipse. Thus it appears that belief in the immortality of the soul is a normal belief. Our own faith in it may and does vary, and the faiths of different men may and do differ one from another; yet the fact remains that with all its perturbations human reason is wont to return to its normal position which is not a certainty concerning this, but a well-grounded hope in the immortality of the soul. And that these perturbations are beneficial we should not for a moment doubt. They set up a friction, a strife, and they result no less in a reaction of the reason against exaggeration, than in a general brightening and cleansing. If they prove powerless to throw the human soul altogether out of its orbit; they prove sufficiently powerful to take away from the reason all grounds of boasting. If they reveal to us our uncertainty, they also discover to us our strength: they forbid us to despair. The noble soul lives for eternity; but were his life to end in the grave, he would not alter his mode of living. With the length and manner of his life he is content. He manifests the truth of Cicero's words:

"Quod cuique temporis ad vivendum datur, eo debit esse contentus." (Cato Major, IX).

The whole line of philosophers, with but few exceptions, have lived in hope of an immortal life. Their profound study and broad speculations have not resulted in lessening this hope. Of the ancient philosophers it may certainly be said, that whether we compare them with Christians or non-Christians, no human beings have ever happened more worthy of immortality. Their devotion to their work, their profound investigations, their discriminating observations, their valuable discoveries, their grand productions in science, literature, and art,— these to-day are the admiration of all scholars, and serve as the world's great granary of thought. In the breasts of these great souls, with but few exceptions, the hope of immortal life burned brightly. In this hope they lived; in this hope they died.

Says Zoroaster: —

"Ὁτι Ψυχη πυρ δυναμει πατρος ουσα φαεινον,
Αθανατος μενει, και ζωης δεσποτις εστι: . . .
Ψυχη ἡ μεροπων Θεον αγξει πως εις ἑαυτην.
Ουδεν θνητον εχουσα, ὁλη θεοθεν μεμεθευσεται.—

The soul, being a bright fire by the power of the Father, remains immortal and is mistress of life. . . . The human soul in some manner or other clasps God to itself."

Pherecydes: —

This philosopher lived about the year 600 before Christ. Pherecydes is said by Cicero to have been the first who wrote in prose on the attributes of God, and the first who in prose plainly set forth the doctrine of the immortality of the soul.

Pythagoras: —

This great philosopher lived contemporaneously with Pherecydes and of the latter he was a pupil. He was so

great and good that by many he was called the son of God. Pythagoras taught that the soul is sent into the human body at the time of birth; and that after the death of the body the soul continues to live, entering on stage upon stage of existence, until, thus gradually approaching its source, it finally arrives at the perfection of virtue and happiness.

Socrates: —

"*Ἡμεις μεν γαρ εσμεν ψυχη, ζῳον αθανατον εν θνητῳ καθειργμενον φρουριῳ* —

For we are soul, an immortal being shut up in a mortal prison." (Axiochus 365).

"*Ουκ ῃσθησαι ὁτι αθανατος ἡμων ἡ ψυχη και ουδεποτε απολλυται. . . Ει δ' εστι τουθ' ὁυτως εχον, μη αλλο τι ειναι το αυτο ἑαυτο κινουν η ψυχη, ἐξ αναγκης αγενητον τε και αθανατον ψυχη αν ειη* —

Dost thou not know that our soul is immortal? that it never can be destroyed? . . . If it can be true that nothing but soul can move itself, then would it necessarily follow that soul is unbegotten and deathless."

(Civitas X, 608; Phædrus XXIV, 246).

"*Ευδαιμονεστεροι εισιν ὁι εχει των ενθαδε, και ηδη τον λοιπον χρονον αθανατοι εισιν* —

The inhabitants of Hades are happier than we, and henceforth they die no more." (Apology XXXII).

"*Επιοντος αρα θανατου επι τον ανθρωπον το μεν θνητον, ὡς ἑοικεν, αυτου αποθνησκει, το δ' αθανατον σων και αδιαφθορον οιχεται απιον ὑπεχωρησαν τῳ θανατῳ. . . Παντος αρα μαλλον ψυχη αθανατον και ανωλεθρον* —

Death entering into a man, the mortal part of him, as it were, dies; but the immortal part goes away, escaping out

from under death. Of every living person the soul is immortal and indestructible." (Phædo LVI).

"*Οἱ δε δη αν δοξωσι διαφεροντως προς το ὁσιως βιωναι, ὑυτοι εισιν δι τωνδε μεν τοπων των εν τῃ γῃ ελευθερουμενοι τε και απαλλαττομενοι και ὡσπερ δεσμωτηριων, ανω δ' εις την καθαραν οικησιν αφικνουμενοι και επι της οικιζυμενοι. τουτων δ' αυτων δι φιλοσοφιᾳ ἱκανως καθηραμενοι ανευ τε σωματων ζωσι το παραπαν εις τον επειτα χρονον, και εις οικησεις ετι τουτων καλλιους αφικνουνται, ἁς ουτε ῥαδιον δηλωσαι ουθ' ὁ χρονος ἱκανος εν τῳ παροντι* — But those who appear more excellent than others by the purity of their lives, these are they who, freed from these earthly places, prisons as it were, ascending upward, inhabit a purer clime. Of these those who have been sufficiently cleansed by philosophy, live for the rest of time without bodies and inhabit still more beautiful dwellings, so beautiful that it is not easy to describe them, nor does time now permit." (Phædo LXII).

Plato: —

This great philosopher was a disciple of Socrates. He taught that God was the soul of the universe; that the soul of man partakes of the nature of this Universal Soul; that it is sent from heaven into human bodies as into prison-houses, at the time of birth; and that at death it returns to the unseen world and there lives in such a state as its pre-existence may have fitted it for. The immortality of the soul is a doctrine which everywhere pervades the writings of Plato. The works of this philosopher were greatly admired by the early Christian Fathers.

The Alexandrians: —

The Alexandrian school of philosophy was founded upon

the teachings of Plato. These philosophers, however much they opposed some of the tenets of Christianity, at all times asserted the immortality of the soul. Jamblicus taught that the essence of the soul is the same as that of the Universal Spirit or God, and that it enjoys communion with God through prayer, sacrifices, hymns, lustrations, etc. Porphyry held that man's soul came originally out from God, and that at death, it again returns to him from whom it proceeded. Plotinus taught that the human soul comes out of the Universal Soul, and that after death it goes into another state of existence suited to the character of its former life.

Homer: —

In this great poet the doctrine of the immortality of the soul stands clearly forth. When Ulysses visits the lower world, he is immediately recognised by his mother, Anticleia, and from her he receives valuable information regarding his family. In the 24th book of the Odyssey we find Patroclus, Antilochus, Ajax, and Achilles assembled together in Hades in earnest conversation. There also Ulysses recognises the souls of those whom he had slain.

Æschylus: —

In his Persæ this poet pictures in Hades the soul of Darius with thoughts and feelings like those which possessed him while on earth. There in his speeches to "the spirits in prison," Darius delights to recall his earthly exploits, and of them he has a vivid remembrance.

Virgil: —

By this poet Æneas is represented as making a visit to the unseen world where he recognises, and is recognised by, the ghosts he meets.

Sophocles: —

This great tragic poet distinctly sets forth his belief in the immortality of the soul:

. . . . καλον μοι τουτο ποιουσῃ θανειν.
φιλη μετ' αυτου κεισομαι, φιλου μετα,
ὁσια πανουργησας': επει πλειων χρονος.
ὁν δει μ'αρεσκειν τοις κατω των ενθαδε.
εκει γαρ αει κεισομαι. . .
ω τυμβος, ω νυμφειον, ω κατασκαφης
οικησις αειφρουρος, ὁι πορευομαι
προς τους εμαυτης, ὡν αριθμον εν νεκροις
πλειστον δεδεκται Φερσεφασσ' ολωλοτων:
ὡν λοισθια 'γω και κακιστα δη μακρῳ
κατειμι, πριν μοι μοιραν εξηκειν βιου.
ελθουσα μεντοι καρτ' εν ελπισιν τρεφω
φιλη μεν ἡξειν πατρι, προσφιλης δε σοι,
μητερ, φιλη δε σοι, κασιγνητον καρα. . .

τελουσ' αραι: ζωσιν ὁι γας ὁπαι κειμενοι.
παλιρρυτον γαρ ἁιμ' ὁπεξαιρουσι των
κτανοντων ὁι παλαι θανοντες.
και μην παρεισιν ὁιδε: φοινια δε χειρ
σταζει θυηλης Αρεος, ουδ' εχω ψεγειν —

Happy shall I be to die for doing this.

Dear to him I shall lie with one who is dear to me, however illegally I may have done those holy rites. In Hades shall I have more time to please the dead than I have here to please the living; for there shall I ever be. . . . O tomb! O bridal-chamber! O excavated, ever-guarding home! whither I go to join my kindred dead of whom the

greatest number by untimely death Prosephone has received: of whom the last and least in age, I go forth before my allotted time of life expires. But, yet, boldly I go nourished by the hope of being dear to thee, my father, doubly dear to thee, my mother, and dear to thee beloved brother." . .

"One after another curses will arise. Those lying under the ground continue to live. For of their murderers those long dead drain the blood as a returning wave of punishment. And they are nigh at hand. But the murderous hand drops in blood its offering to the god of destruction; nor have I fault to find at this."

(Antigone, 72–77; 890–900. Electra, 1418–1423).

Druidism: —

With the Druids the doctrine of the immortality of the soul was a fundamental tenet: "Les druides, qui etaient les pretres des Gaulois et de Bretons, professaient l' immortalité de l' ame et la justice divine, avec une elevation de doctrine que les anciens ont admirée. Leur religion avait des enseignements pour le peuple, des chatiments pour le crime, des institutions d' ordre et de paix.—The Druids, who were the priests of the Gauls and Britons, believed in the immortality of the soul and in divine justice. Such was the moral purity of their doctrine, that the ancients admired it. In their system of religion there were among other regulations—instruction for the people, punishment for crime, and institutions of peace and order." (Moke: Histoire de la Belgique). If we accept the testimony of Pomponius Mela, which is confirmed by Valerius Maximus and Strabo, the cause of the prominence of this doctrine among the Druids, was that the people might be courageous and daring in battle.

Northern Nations: —

Among the northern nations the doctrine of the immortality of the soul was generally believed. This is affirmed by Cæsar, Diodorus Siculus, and Lucan.

Eastern Nations: —

With the eastern nations the soul's immortal nature was generally accepted, either with or without metempsychosis. "I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the soul in this mortal frame findeth infancy, youth, and old age; so in some future time, will it find the like. The soul is not a thing of which a man may say, it hath been, it is about to be, or is to be hereafter; for it is a thing without birth; it is ancient, constant, and eternal, and is not to be destroyed in this its mortal frame."

(Dialogues of Kreeshna and Arjoon).

"Those whose conduct has been good will quickly obtain some good birth after death, the birth of a Brahman or a Kshatriya, or a Vaisya. But those whose conduct has been evil will quickly attain an evil birth, the birth of a dog, or a hog, or a Kandalia. Whoever belonging to us has departed this life, him we cannot gain back, so that we should see him with our eyes. Having shaken off the body I obtain self-made and satisfied, the uncreated world of Brahman."

(Khandogya-Upanished).

Islamism:—

With the Mohammedans the immortality of the soul is a central doctrine.

Sayings of Celebrated Persons:—

When Cyrus was dying he spoke thus to his son: "Do not think, my beloved son, that when I am departed I shall

be no more. While I have been with you, you have never at any time seen my soul; you have known it only from its works. Thus continue to believe that my soul shall continue to exist even when you do not see me. I have never for a moment been able to believe that souls which have lived in bodies, can, on their leaving the bodies, cease to exist. Sleep is the image of death, and in sleep men are wont to become prophetic. From this we may imagine what the soul shall be, after having been freed from the fetters of the body." Said Scipio a little before his death: "I do not, as many have done, grieve that I have lived; for I have not lived in vain. From this life I depart as if from a hospital rather than a home. O glorious day! when I shall set out for the assemblage and council of divine minds! I go not only to those of whom I have spoken, but also to Cato than whom no better man was ever born. It comforts me to think that I am fast approaching him." And said Cicero, writing on his prospective death: "Quæ quidem mihi tam jucunda est ut, quo proprius ad mortem accedam, quasi terram videre videar aliquandoque in portum ex longa navigatione esse venturus — What seems the most comforting to me is the fact that as I approach the time of my death, I seem to come in sight of land as it were, and at times as if from a long voyage to be entering into port."

Says Darwin: "With respect to immortality, nothing shows me so clearly how strong and almost instinctive a belief it is, as the consideration of the view now held by most physicists, namely, that the sun with all the planets will in time grow too cold for life. Believing as I do that

man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued progress. To those who fully admit the immortality of the soul, the destruction of our world will not appear so dreadful. But then doubt arises, and I for one must be content to remain an Agnostic."

(Life and Letters, I, 282).

It is the constant and universal experience of all learned men, that scholarship tends to increase much more rapidly the sphere of the unknown than that of the known. It is more especially among the wise and great that we hear the confession,— "I must be content to remain an Agnostic." The truly learned are much more wont to say "I do not know" than "I am certain." Says Socrates: "And now we depart, you to life, I to death; but who shall be the better off, God alone knows.— *Αλλα γαρ ηδη ὡρα απιεναι, εμοι μεν αποθανουμενῳ, ὑμιν δε βιωσομενοις. ὁποτεροι δ' ἡμων ερχονται επ' αμεινον πραγμα, αδηλον παντι πλην η τῳ θεῳ.*"

(Apology XXXIII.)

Philosophy teaches us to hope, though it can give us no certainty, that the longings of the soul here, must be prophetic of their fulfilment elsewhere, since here they are not fulfilled. It teaches us that the capacity and power of the soul are unlimited, and that on earth it scarcely tastes the pleasure it is capable of enjoying, and hardly begins to do what it has power of accomplishing. The nature of the soul,— its power, its capacity, its longings, all serve the student of philosophy as arguments in proof of the doctrine that though the body die, the soul shall live in perpetual

youth. To these reasons given for the soul's immortal nature, are added by many writers the quite general belief that a future life is necessary as the condition of rewarding the good and punishing the evil; but on this last reason for the soul's immortal nature, I myself can lay no force. On the contrary, I think it not only false but also subversive of true morals, to teach or believe that the iniquitous man may be blessed in his iniquity; and that, enjoying the fruits of his wrong doing, he may go unpunished until his entrance into the unseen world. So subversive of morals is this doctrine commonly taught in pulpits, that I think to teach it in any land, should be a grave crime. Few are they who will postpone desirable pleasures to the time of their possession in a world of shadows, rather than now in a world of whose substantial existence none can doubt. When rightly considered the Christian doctrine that defers punishment and reward to a far-off judgment day, is found inconsistent with other Christian doctrine; its suicidal nature is also evident. Who but God reigns in this other world? who but God reigns in the world which now is? And if the same and one God rules the both worlds, why can one system of laws obtain in one world and a different system in another? To teach or believe this, would be preposterous. The truth is the soul that sinneth, it shall die. If it sins much, it shall die much; if it sins little, it shall die little. No living being can possibly do a good act or a bad one, without receiving his reward. To the person who cannot believe this, that every evil act has in this world its evil result, whether physical or spiritual, I would say study the laws of your being. If such person should answer that he

has, I would say "the fact that you do not believe this, is conclusive proof of your ignorance of those laws; therefore, study them more." Moreover, we should not forget that a passive punishment is no less a punishment than an active one. Whether we know it or not, it is certain that deprivation of any pleasure is partial death. Deprived of one sense, one mode of consciousness, man is partly dead; deprived of all the senses, all modes of consciousness, man is wholly dead. If man's own act has brought upon him the loss, or the inability to appreciate, any pleasurable sensation, such loss or inability is clearly the natural result of a violation of law. A man fails to cultivate his sense of harmony, color, order, or devotion; he finally wakes up to the consciousness that to all these sensations he is dead. He that prays much, in this sense lives much; he that prays little, in this sense lives little; he that prays not at all, in this sense is dead. Such is the natural punishment of his transgression. Is not such a soul, therefore, punished even though of such punishment unconscious? To this question no thoughtful mind can answer other than affirmatively. The harvest is no more a natural result of sowing and cultivating, than are punishment and reward the natural results of our own doing. Were this truth taught a great change would come over human conduct. He who fears not a hell located in some shadowy realm, can but have a horror of the same when fixed in this world as a certain consequent of wrong doing. I, therefore, do not believe that a future life is necessary to reward the good or to punish the evil; the future life, whatever it may be, will have its own rewards and punishments, as has also this. As there

is but one God, we may be certain that whether in one part of his universe or another, causes have similar relations to their effects. I do not think, therefore, that there are any valid reasons in proof of a future life, in the doctrine which teaches such life to be necessary for rewarding the good and punishing the evil.

c: THE PRESUMPTION THAT MIND IS NOT A MERE MODE NOR RESULT OF MATERIAL ACTION:

Aristotle says:

"*Φανερον ὁτι το γεννων τοιουτον μεν ὁιον το γεννωμενον, ου μεντοι το αυτο γε, ουδ' εν τῳ αριθμῳ αλλα ειδει, ὁιον εν τοις φυσικοις: ανθρωπος γαρ ανθρωπον γεννα, αν μη τι παρα φυσιν γεννεται, ὁιον ἱππος ἡμιονον*—It is evident that what is begotten is like that which begets, not indeed the same, nor is it one in number, but in kind, as in physical things: man begets man, and nothing contrary to the nature of the thing begetting is begotten; the horse cannot beget the donkey."

(Meta. VI, 8, 8).

This law is universally accepted as expressing a general truth; nor is it in conflict with any law of Evolution. The latter has reference only to infinitesimal variations in the same nature or organism, and the fact that these variations may and do receive in descent constant increments and finally result in new orders, classes, or even genera. But no Evolutionist will admit that out of one organism there may be evolved another which differs in nature from the producing or evolving organism. This law being universally admitted as expressing a general truth, it seems to

us one might reasonably hold that in it we have conclusive proof that so-called mind cannot be a result nor a mode of so-called matter; but it does not follow from this law that mind and matter are not different sides of the same thing, different manifestations or phenomena of the same essence. The admission of the truth of this law, does not, therefore, preclude us from holding that both mind and matter are modes or results of the same and One Universal Essence. There are many philosophers who hold that matter and mind are essentially different; there are not less but probably many more who hold that the essences of matter and mind are one. The former are called dualists; the latter, monists. A monist may be either materialistic or spiritualistic; the latter believing that the essences of all things are mind, the former believing that the essences of all things are matter. The reasons given for dualism are to my mind very unsatisfactory, the reasons given for monism are quite convincing. That the principles of monism are laying hold of the world of thought, and that they have on their side the weight of philosophic reason, I myself have no doubt whatever. In accepting dualism a man may find an escape from a few difficulties which follow from the principles of monism; but the new difficulties which arise will be incomparably more than those he escapes. Philosophical researches lead us to unity in all directions, and not less to unity in the substance, than in the cause, of the universes of so-called mind and matter. Says Maxwell: "The total energy of any body or system of bodies is a quantity which can neither be increased nor diminished by any mutual action of such bodies, though it may be transformed into any one of the forms of which

energy is susceptible." Says Huxley: "The investigation of the phenomena of life in general shows that the physical and chemical changes which take place in the living body are of the same order as those which take place out of it; and that whatever energy is exerted in producing such phenomena, is derived from the common stock of energy in the universe." Says Spencer: "All material substances are divisible into so-called elementary substances, composed of molecular particles of the same nature as themselves; but these molecular particles are complicated structures consisting of congregations of truly elementary atoms identical in nature and differing only in position, arrangement, motion, etc., and the molecules of chemical atoms are produced from the true or physical atoms by processes of evolution under conditions which chemistry has not been able yet to produce." Says Huxley, speaking of the same thing: "I cannot discover that any contemporary physicist or chemist believes in the real indivisibility of the atoms. Is it not probable — the evolution of our elements from a primary undifferentiated form of matter? If all kinds of matter are modifications of one kind, and if all modes of motion are derived from the same energy, the orderly evolution of physical nature out of one substance and one energy, implies that the rules of action of that energy should be fixed and definite."

(The Reign of Queen Victoria, II, 346).

A little knowledge may enable a man to observe the differences between things; much knowledge enables him to observe their similarities or sameness. All the various forms of the so-called organic and inorganic worlds, are all caused by the combinations of a few atoms; and it is philosophical

to believe that these few atoms are but different molecules of the same one and universal substance, formed under different conditions. What La Place has done for the heavenly bodies, what Lamarch, Darwin, and Wallace have done for plants and animals, it is reasonable to believe holds good for the origin of atoms. The discoveries of Prout, Lockyer, Carnelly and others, all point to the genesis of the atoms from a common substance. Dalton, Boyle, Graham, and Crookes are quite at one in this belief.

Passing from this speculation we may say that it is certain mind and matter, so-called, must be the same in essence or not the same. Suppose for argument sake they are not the same; suppose the natures of mind and matter are essentially different. Then it must follow from the universal law already given, the thing produced must in nature be like the thing producing, that mind cannot be a product nor mode of material or molecular action; and if it be not a product nor mode of material or molecular action, then it cannot cease to be, on the dissolution of the organism in which it was manifest. That mind is not a product or mode of material action is quite generally believed by the vulgar and by many scientists. Prof. Stokes is of this opinion. Says he: "May it not be in a similar manner that mind can only proceed from that which has mind?" Under this supposition mind may be considered, as many of the ancients considered it, an influx from the Deity into the individual. Its origin being divine, spiritual, it would not be in dependence on the body. It, as the thinking essence, the self-conscious monon, would simply use the body as a house; but on the dissolution or destruction of this house, the self-conscious monon, being in origin and nature different from it, would

continue to exist, though under changed conditions. Thus, under the supposition that mind and matter are in their natures different, we are logically compelled to admit that upon the death of the body the soul, in some form or other, continues to exist; that the spiritual essence, the deathless self, rises superior to death and continues its endless life. If mind and matter, therefore, are different in their natures, the existence of the soul, after the death of the body, must be a consequential fact. On the principles of dualism, therefore, we cannot think of the soul's relation to the body as that of an effect to its cause; for we are obliged to postulate for the soul an origin quite different from matter, and a cause quite different from molecular activity. A spiritual result must have a spiritual cause; thinking mona must have for their cause a Thinking Monon, and this could be none other than God.

We have laid down the self-evident proposition that mind and matter must be the same in nature or not the same. On the supposition that they are not the same in nature, we have shown from the principles of science that mind must continue to exist after the death of the body; in other words, that the soul in some form or other must be immortal. But some one may say: "I do not believe that matter and mind are different in nature; I believe they are but different sides of the same thing." I answer, you are not alone in your opinion; countless numbers agree with you. Says Carlyle:

"Matter were it never so despicable is spirit, the manifestation of spirit: were it never so honorable, can it be more? The thing visible, nay, the thing imagined, the thing in any way conceived as visible, what is it but a gar-

ment, a clothing of the higher, celestial, invisible, unimaginable, formless, dark with excess of bright. All visible things are only emblems; what thou seest is not there on its own account; strictly taken is not there at all: matter exists only spiritually, and to represent some idea and body it forth." Goethe in his "Faust" calls matter "the living garment of the Deity"; and in one of his shorter poems we hear him saying:

"No, such a God my worship may not win
Who lets the world about his fingers spin
A thing extern: my God must rule within,
And whom I own for Father, God, Creator,
Hold nature in himself, himself in nature;
And in his kindly arms embraced, the whole
Doth live and move by his pervading soul."

With similar belief speaks a great English poet:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul,
That, changed through all, and yet in all the same,
Great in the earth, as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glows in the stars and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns;
To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all."

(Pope).

The thought so beautifully here expressed is not original with these poets; it has been taught and believed, it is to-day taught and believed, by the most profound philosophers. We will, therefore, next suppose that,—

Mind and Matter have the Same Nature or Essence.

That mind and matter have the same essence, that they are the same in nature, it is impossible for us to disprove; for "we are compelled to postulate a substance of mind that is affected, before we can think of its affections: we can form no notion of a substance of mind absolutely divested of attributes connoted by the word substance." (Spencer: Psy. 1, 626).

Thus we express our knowledge of mind in terms of matter, and our knowledge of matter in terms of mind. Matter and mind, to say the least, are twin sisters. It appears to us that the weight of evidence is on the side of those who hold that matter and mind have one common, but unknown, essence; that they are but different phenomena of the same thing: "*Και καθαπερ δι ἑν ποιουντες την ὑποκειμενην ουσιαν τ'αλλα τοις παθεσιν αυτης γεννωσιν.* — Likewise are there some who affirm that all things have the same one underlying substance, and explain their apparent differences by the changes of this one substance." (Aristotle: Met. I, 4, 10). But with this supposition, which is probably the true one, the question arises what shall we call this substance which is the common essence of so-called mind and matter. From the general principle of science spoken of, we are debarred from calling this common essence, so-called matter; for the thing produced must be in nature like the thing producing it. But the attributes of

mind, thought, will, etc., are not attributes of matter so-called; and, therefore, it is certain that if matter and mind have a common essence, this common essence cannot be so-called matter. "That a unit of feeling has nothing in common with a unit of motion, becomes more than ever manifest when we bring the two into juxtaposition." (Spencer). It must be borne in mind that we use the term, matter, as it is commonly used, in contradistinction from mind. We would not say that the natural forces of nature cannot produce mind, will, etc.; but we do insist that science forbids us to think of matter so-called as a possible cause of the peculiar phenomena of mind. The term, matter, expresses what may be the object of knowledge; should we use it to express what may be the subject of knowledge, we should be guilty of using words without thought, or of logical suicide. Whatever the common essence of so-called matter and mind may be, we cannot reasonably hold that this common essence is so-called matter. If we hold that the common essence of so-called matter and mind is so-called spirit, our position is certainly much less objectionable. Says Mr. Wallace: "It does not seem improbable that all force may be will force, and thus that the whole universe is not merely dependent on, but actually is, the will of higher intelligences." Says Spencer: "It seems easier to translate so-called matter into so-called spirit than to translate so-called spirit into so-called matter."

(Psy. I, 161).

That the substance of all things is spirit, is not a modern supposition, but one thousands of years old: "*Νουν δη τις ειπων ενειναι καθαπερ εν τοις ζωοις και εν τη φυσει τον*

αιτιον κου κοσμου και της ταξεωσ πασης. — Some hold that mind is indwelling in all things; that as in animal life, so is it the cause of all the order and arrangement seen in the universe." (Aris. Met. I, 3, 16). Shall we say, therefore, that the common essence of so-called matter and mind is so-called spirit? Should we answer, yes, we involve ourselves though not in as great difficulties, yet in similar ones to those before mentioned. The word, spirit, is used to denote what perceives, thinks, etc.; not what is ponderable, transformable, sensuous. We have no sufficient warrant from our present scientific knowledge for saying that the essence of so-called matter and mind is so-called spirit. How is it possible to know this when we know mind only in terms of matter, and matter only in terms of mind? How can we say that y is the cause of x, when we know y only in terms of x? How can we say that x is the cause of y, when we know x only in terms of y? How can we determinately solve a problem containing two unknown quantities, when we have only one equation giving the value of one unknown quantity in terms of the other unknown quantity? The attempt to do so would be arguing in a circle. "We can think of matter only in terms of mind, we can think of mind only in terms of matter" (Spencer). We cannot, therefore, say the common essence of so-called mind and matter, is so-called spirit. What then, we ask, is this essence which must be common to both? It is certain that if this essence be neither so-called matter nor so-called mind, whatever it may be it must be unknown to us. This Unknown Essence must be the Subject, the Cause of all things. In this Unknown Substance

must so-called matter and mind have their common unity, their true being or essence; and in it must subject and object be united. What then shall we call this Essence which is common to both mind and matter so-called? We answer, since it can be neither so-called matter nor so-called mind, and yet must be the true essence of all things; we may call it the Ultimate Reality, the Universal Substance. To this Ultimate Reality must be referred all the phenomena of mind and matter; in it must all existences blend and have their true root and being. It must be the womb of all the forces in the universe; it must be the Thinking Monon, the Universal Intelligence, the Universal Will. "When thus reflecting," says Darwin, "I feel compelled to look to a First Cause having an intelligent mind in some degree analogous to that of man." In this universal Monon, the body and soul of the universe must be united. Here and here only can we find the explanation of so-called mind and so-called matter, and more than all, of man's will. Granting a common essence to mind and matter, it does not therefore follow that so-called mind and matter are endowed with like possibilities. Granting they are twin sisters, and perhaps, even different sides of the same thing; yet it does not therefore follow that they have like potentialities. It may be true that mind cannot exist apart from matter, since it takes the two, as it were, to make one, and since in the universal Monon matter and mind must exist in unity; but it does not therefore follow that mind must cease to be on the death of the body; for it might clothe itself with a higher form of matter invisible and unknown to us. Being compelled to postulate as the cause

and true essence of mind and matter a Universal Substance where matter and mind are united, it is most reasonable to see in our minds and bodies manifestations of that Original Essence. As the original Cause or Essence of so-called mind and matter must be eternal, so must so-called mind be eternal; as the Original Cause or Essence of so-called matter must be eternal, so must matter be eternal, indestructible, persistent. As the Original Cause or Essence of so-called mind and matter must be Thought, a Self-Conscious Monon, so should our mona, our self-consciousnesses, our souls, be deathless. We conclude, therefore, that granting a common essence to so-called mind and matter, it is most reasonable to affirm, and believe in, the immortality of the soul. Having shown that our mona, our thinking essences, should continue to exist after the death of the body, it is reasonable to believe that we shall continue to exist as we now are, individual mona, separate intelligences. For since we are now separate intelligences, it lies on him who affirms that on the death of our bodies we shall be merged or sink into the Universal Essence, to prove it. Since he cannot do this, we conclude that on the supposition of a common essence for so-called mind and matter, what we now are we shall continue to be, separate individualities, deathless souls.

d: THE FACT OF RELIGION AND HUMAN FAITH IN IT:

Nothing is better known than that men after they have reached a certain degree of mental attainment, however much they may differ in desires, customs, tendencies, ex-

pectations, powers, etc., have one thing in common, — that one thing is religion; and of this one common possession of universal man the hope of immortality is elementary. There are, of course, men who are abnormal; but however great they may be, they move in orbits unlike the orbits of humanity in general. Such was Schelling and those of his school, of whom Madame de Stael says: "The school of Schelling supposes that the individual perishes in us at death; but that the inward qualities re-enter into the grand whole of the eternal creation. This immortality has a terrible resemblance to death."

The fact of religion in the world none will doubt; nor will any scientific scholar doubt that its origin has been, and is, natural, a product of the reason, the natural result of a desire to know the Author and Soul of the universe, to live in accord with his will, and to be prepared for a hoped-for future life. Among all nations, kindreds, and tongues; existing under every form of government; stronger than all political parties; older than organized society; permeating all social life; man's solace in life and hiding-place in death,— religion, the one common bond which unites humanity to God, may languish, but, while the human race endures, can never die. Says Aristotle: —

"*Ετι δε τα προς τους θεους φαινεσθαι αει σπουδαζοντα διαφερ-οντως: ήττον τε γαρ φοβουνται το παθειν τι παρανομον ύπο των τοιουτων, εαν δεισιδαιμονα νομιζωσιν ειναι τον αρχοντα και φροντι-ζειν των θεων, και επιβουλευουσιν ήττον ώς συμμαχους εχοντι και τους θεους. . . - Περι μεν ουν ίερων περιττως αναγκαιον λεγειν: η γαρ ερουμεν ώς τα καθεστατα διαφυλακτεον, η ώς επι το μεγαλοπρεπεστερον πως η ώς επι το ταπεινοτερον. Όταν μεν ουν*

λεγωμεν ὡς δει τα καθεστατα διαφυλαττειν, ἑυρησομεν αφορμας εκ μεν του δικαιου λεχοντες ὁτι τα πατρια εθη παρα πασι παραβαινειν αδικον εστι, και ὁτι τα μαντεια παντα τοις ανθρωποις προσταττει κατα τα πατρια ποιεισθαι τας θυσιας, και ὁτι των πρωτων οικιζοντων τας πολεις και τοις θεοις ἱδρυσαμενων τα ἱερα μαλιστα δει διαμενειν τας περι τους θεους επιμελειας. — It is very necessary that the ruler should appear zealous for those things concerning God; for the subjects will say less about the evils of unjust oppression, if they believe the ruler is God-fearing, and studious of the divine service; and they are less likely to lay plots for his overthrow, if they suppose he has, as it were, God for an ally. . . . It is necessary to touch the subject of religious rites with the greatest care: for we shall say that the ancient practices must be preserved, that their splendor must be increased, or that the expense of the public worship must be somewhat curtailed. Whenever, therefore, we would say that it is necessary to preserve the established customs, we shall find help for so doing in the sense of justice, saying that of all things it is most unjust to trample under foot the customs of our fore-fathers, and that all the divine oracles direct men to offer sacrifices after the customs of their fathers, and that it is necessary to perpetuate the service of God especially after the manner of those who first founded the city, and established its religious worship."

(Ad Alexandrum, III, 3, 4; De Republica, V, II, 25).

None but an incompetent mind will refer the religions of the world to priestcraft. It is true that very many of the forms, ceremonies, polities, dogmas, differences, etc., are undoubtedly the work of priests or so-called ministers; but

notwithstanding all the superstitions and humbuggery we find in the world, passing under the name of religion, the fact still remains that man is a religious being, a praying animal: "*Περιγιγνονται δε παντες η δια την των θεων ενvοιαν ἡν ευτυχιαν προσαγορευομεν.* — Success attends all men either through the good-will of God, for which good fortune we all pray, or etc." (Aristotle: Ad Alexandrum, III, 29). It is the possession of this religious nature that makes man a prey to the superstitious teachings delivered from most of the pulpits of our land. Religion being, as we have said, universal, it would appear to be a natural product of the reason; and if so, it would seem suicidal to discredit its primary utterances. Says Cicero: "Ratio profecta a rerum natura, et ad recte faciendum impellens, et delictu avocans, non hinc denique incipit lex esse cum scripta est, sed tum cum orta: Orta autem simul est cum mente divina — Reason, in the very nature of things, continually progressing, and impelling us to right doing no less than dissuading us from evil, is law to us not only when it is written, but as soon as it arises; for the moment it arises, it is with the mind divine." (De Legibes). Says Plato: "It is not art which makes thee excel, but a divine power which moves thee." Surely reason is divine, and its divinest product is religion. Says Carlyle: "To the eye of vulgar logic, what is man? An omniverous biped that wears breeches. To the eye of pure reason, what is he? A soul, a spirit, an apparition. Round his mysterious "Me" there lies, under all those wool-rags, a garment of flesh contextured in the loom of heaven. Deep hidden is he under that strange garment; amid sounds and colors and forms as it

were swathed-in, and inextricably over-shrouded: yet it is sky-woven and worthy of a god." Man is indeed a wonderful being across whose mind there often roll waves from an unknown world. His ever active brain gives birth to thought which seems to say "thou art but the shadow of the One Unknown Reality."

"Lulled in the countless chambers of the brain,
Our thoughts are linked by many a golden chain;
Awake but one, and lo, what myriads rise!
Each stamps its image as the other flies."

Says Fichte: "Besides God there exists truly and in the proper sense of the word, nothing at all but knowledge; and this knowledge is the divine existence itself, absolutely and immediately; and in so far as we are knowledge, are we in the deepest root of our being the divine Existence itself." Says Jacobi: "Man reveals God; for man by his intelligence, is conscious of himself as a power not only independent of, but opposed to, nature; and capable of resisting, conquering, and controlling her. As man has a living faith in this power superior to nature, which dwells in him, so has he a belief in God, a feeling and experience of his existence. Says Dana: "It is my confiding belief that all law, is law by divine appointment; that all force is the ever active divine will." Thus reason appears divine and worthy of our confidence; and since the greatest work of reason is religion, it would appear certain that the religious convictions of humanity cannot be wholly unfounded. Man turns to God as the flower turns to the sun. As the flower cannot do otherwise, so neither can man. Man's knowledge of God is not derived exclusively from so-called revelations, or

bibles; for these are but the crystallization of ideas naturally revealed in the past. The bibles of the world should be used as histories of man's religious development, and as evidences of his imperfect attempts to interpret God's revelation of himself. But in no case should man, trusting in the dead letter of scripture, turn a deaf ear to the present and living voice of God. God reveals himself by an eternal, continuous, and universal revelation. It is on this ground, and this ground only, that we can give any satisfactory explanation of the fact of religion. God manifests himself continuously and universally; but the interpretation of that continuous and universal revelation, is everywhere different, everywhere partly true, everywhere partly false. The Universal Essence, the true Subject of so-called mind and matter, is felt by all, as the power of gravitation is felt by all, not by miracles,— which would be God contradicting himself, — not by fits and starts; but universally, continuously, and naturally, as in all the rest of the domain of nature. To Jew and Christian, to Mohammedan and Brahmin, to Confucian and Buddhist, is this revelation given; but by each is this continuous and universal revelation differently interpreted, and by each the claim is made of having the most perfect revelation of Him who must forever remain unrevealed. While it is certain that no revelation is perfect and never can be; while it is certain that all revelations are supplementary, — yet it is equally certain that the germs of all revelations are alike; that everywhere men adore, praise, supplicate, propitiate, and everywhere hope for immortal life. Being forced to believe that what is natural is true, it appears most reasonable to believe that every church-spire, every

tolling bell, every pealing anthem, every sacrificial act, all our prayers and praise, and every desire for a more reasonable life, are but the turning of the flower to the sun, the bent of the soul to its God, the unmistakable evidence that the germs of religions are true. It is certain that nature must be true. We may have falsely interpreted her; but it seems to us that this is the teaching we get from God's universal, eternal, continuous, and natural revelation of himself to the listening heart of universal man. I believe we are not deceived in our interpretation. Let us go to this universal, eternal, continuous, and natural revelation, and compare; let us take from all the wheat, and cast to the swine the chaff. Let us listen to the voice of God, to us, to the age in which we live, and to the country of which we form a part. Let us see Him in art, in science, in literature, in music. Let us yield to his touch, yield to his teaching in all the varied forms of human development. It is in this continuous, universal, eternal, and natural revelation, unless I have wrongly interpreted nature, that we find the highest evidence for the immortality of the soul. I say highest evidence; for, speaking scientifically, certainty concerning it we cannot have. Says Aristotle: "Of all things death is the most dreaded: it is the boundary line; the dead seem not to be conscious of anything, either good or bad. But where duty calls, the true man is dead to the fear of death, always preferring an honorable death to a dishonorable life. — *Φοβερωτατον δ' ὁ θανατος: περας γαρ, και ουδεν ετι τῳ τεθνεωτι δοκει ουτ' αγαθον, ουτε κακον ειναι. . . Ανδρειας δ' εστι δυσεκπληκτον ὑπο φοβων των περι θανατον. . . Και το μαλλον ἁιρεισθαι τεθναναι καλως η αισχρως σωθηναι.*" —

(Niko. Eth. III, 9, 6; Virt. et Vit. IV, 4). But if in the present world uncertainty constantly attends us, it is not to be wondered at if it enters into all our considerations in regard to a future world. Nor will the wise man permit in any way this conscious uncertainty to lessen his love for religion, or cool his ardor for justice and truth. He believes in, and properly appreciates, the words of Socrates who, when speaking of the noble man, says: " God and the angels are our allies; we are their living possession. Injustice and violence with folly destroy the soul, righteousness and temperance with prudence preserve it. To a good man nothing bad can happen whether living or dying, nor will his work be forgotten by God. And no one knows whether death may not be the highest good which can possibly happen to a good man; for if, as is believed, death is but a migration from one world to another, then the good man will there find righteous judges, and such companionship as will more than compensate for the pains of repeated dying; for most desirable must life be in such a world. — *ξυμμαχοι δε ἡμων. θεοι τε ἁμα και δαιμονες; ἡμεις δ' αυ κτημα θεων και δαιμονων. Φθειρει ἡμας αδικια και ὑβρις μετα αφροσυνης, σωζει δε δικαιοσυνη και σωφροσυνη μετα φρονησεως. Ουκ εστιν ανδρι ἀγαθῳ κακον ουδεν ουτε ζωντι ουτε τελευτησαντι; ουδε ἀμελειται ὑπο θεων τα τουτου πραγματα; οιδε μεν ουδεις τον θανατον ουδ' ει τυγχανει τῳ ανθρωπῳ παντων μεγιστον ον των ἀγαθων. . Ειτ' ου δικαιον αποδημησαι εστιν ὁ θανατος ενθενδ' εις ἀλλον τοπον ευρησει τους ὡς ἀληθως δικαστας. . . εγω μεν γαρ πολλακις εθελω τεθναναι ει ταυτ' εστιν ἀληθη, επει εμοιγε και αυτῳ θαυμαστη αν ειη ἡ διατριβη αυτοδι.*"

(Leges X, 906; Apology XVII, XXXII, XXXIII).

And now I have finished the work which with great reluc-

tance I undertook. With a care for truth only have I finished it. Great is my satisfaction in that I have done my best to throw light upon this of all subjects the most unknown; great will be my reward if, casting off superstition and hurling the dark things of religion to the abysmal darkness of the ages gone by, you who hear and read, live for the time to come a reasonable life.

Conscious of freedom; permeated with noblest aspirations after a higher and better life; linked together by the golden cords of common joys and sorrows; with forms of dear ones lying in the quiet grave, and seemingly beckoning us to follow; called as it were by the voices of those we loved, though with us never more, let us stand at our post as men, true to man, true to self, true to nature, true to God. Let us live the life of reason. Thus doing may we reasonably hope that unto us in due time shall be opened the gates of death, and given immortal life. But let the text of nature forever rule our actions: "whatsoever a man soweth, that shall he reap."

"Father of all! in every age, in every clime adored,
By saint, by savage, and by sage, Jehovah, Jove, or Lord!

Thou Great First Cause, least understood, who all my sense confined,
To know but this that thou art good, and that myself am blind.

Let not this weak unknowing hand presume thy bolts to throw,
And deal damnation round the land, on each I judge my foe.

What conscience dictates to be done, or warns me not to do,
This, teach me more than hell to shun, that, more than heaven pursue.

Save me alike from foolish pride, or impious discontent,
At aught thy wisdom has denied, or aught thy goodness lent.

Mean though I am, not wholly so since quickened by thy breath,
O lead me wheresoe'er I go, through this day's life or death!

To thee whose temple is all space, whose altar, earth, sea, skies,
One chorus let all beings raise! all Nature's incense rise!

BOOK THE THIRD.

SURDS OR IMAGINARY QUANTITIES.

"And I can teach thee, coz, to shame the devil,
By telling truth: tell truth, and shame the devil."

(Shakespere: King Henry IV).

A Characteristic "Surd": —

"The great theologians divide the Angelic host into three hierarchies, and these again into nine choirs, three in each hierarchy, according to Dionysius the Areopagite, in the following order: —1. Seraphim, Cherubim, Thrones. 2. Dominions, Virtues, Powers. 3. Princedoms, Archangels, Angels. The order of the denominations is not the same in all authorities, for according to the Greek formula, S. Bernard, and the Legenda Aurea, the Cherubim precede the Seraphim, and in the hymn of S. Ambrose they have also the precedence, "To Thee Cherubim and Seraphim continually do cry," &c.; but the authority of Dionysius seems to be admitted as paramount, for according to the Legend he was the convert and intimate friend of S. Paul, who had been transported to the seventh heaven, and made him acquainted with all he had there beheld."

(Young-Churchman).

A Characteristic Rational Quantity:—

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power; that of itself
Would come uncalled for; but to live by rule,
Acting the rule we live by without fear,
And because right is right to follow right,
Were wisdom in the scorn of consequence!'

(Tennyson).

BOOK THE THIRD.

IMAGINARY QUANTITIES OR SURDS.

A: THE ACCEPTED ORIGIN OF EVIL:

"Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." (John, VIII, 44).

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, and their damnation slumbereth not. . . .

(II Peter, II, 4).

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

(Jude, 6).

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, which deceiveth the whole world: he was cast out into hell, and his angels were cast out with him. (Rev. XII, 7–9).

"In the mean time Iravat, a mighty elephant, arose, now

kept by the God of thunder; and as they continue to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench; until Seev, at the word of Brahma, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign Dew of magic form, from that time he hath been called Neel-Kant, because his throat was stained blue. When the Asoors beheld this miraculous deed they became desperate, and the Amreeta and the goddess Sree became the source of endless hatred. The Narayan assumed the character and person of Mobeene Maya, the power of enchantment, in a female form of wonderful beauty, and stood before the Asoors; whose minds being fascinated by her presence, and deprived of reason, they seized the Amreeta, and gave it unto her.

The Asoors now clothed themselves in costly armor, and seizing their various weapons, rush on together to attack the Soors. In the mean time Narayana, in the female form, having obtained the Amreeta from the hands of their leaders, the hosts of Soors, during the tumult and confusion of the Asoors, drank of the living water. And it so fell out, that while the Soors were quenching their thirst for immortality, Raboo, an Asoor, assumed the form of a Soor, and began to drink also. And the water had but reached his throat, when the sun and moon in friendship to the Soors, discovered the deceit; and instantly Narayan cut off his head, as he was drinking, with his splendid weapon Chakra. And the gigantic head of the Asoor, emblem of a mountain's summit, be-

ing thus separated from his body by the Chakra's edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell cleaving the ground asunder, and shaking the whole earth unto its foundation, with all its islands, rocks, and forests. And from that time the head of Raboo resolved an eternal enmity, and continueth, even unto this day, at times to seize upon the sun and moon.

Now Narayan, having quitted the female figure he had assumed, began to disturb the Asoors with sundry celestial weapons, and from that instant a dreadful battle was commenced, on the ocean's briny strand, between the Asoors and the Soors. Innumerable sharp and missile weapons were hurled and thousands of piercing darts and battle-axes fell on all sides. The Asoors vomit blood from the wounds of the Chakra, and fall upon the ground pierced by the sword, the spear, and spiked-club. Heads glittering with polished gold, divided by the Pattees' blade, drop incessantly; and mangled bodies, wallowing in their gore, lay like fragments of mighty rocks sparkling with gems and precious stones. Millions of sighs and groans arise on every side; and the sun is overcast with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction. Now the battle is fought with the iron-spiked club, and, as they close, with clenched fist; and the din of war ascendeth to the heavens! They cry — "Pursue! strike! fell to the ground!" so that a horrid and tumultuous noise is heard on all sides.

In the midst of this dreadful hurry and confusion of the fight, Nar and Narayan entered the field together. Narayan beholding a celestial bow in the hand of Nar, it reminded

him of his Chakra, the destroyer of the Asoors. The faithful weapon, by name Soodarsan, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, Narayan, with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns; who, raging like the final all-destroying fire, shot bounding with desolating force, killing thousands of the Asoors in his rapid flight, burning and involving, like the lambent flame, and cutting down all that would oppose him. And anon he climbeth the heavens, and now again darteth into the field like a Peesach to feast in blood. Now the dauntless Asoors strive, with repeated strength to crush the Soors with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise; and in their fall the earth, with all its fields and forests, is driven from its foundation: they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict. Now Nar, seeing the Soors overwhelmed with fear, filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his unerring shafts; and the Asoors, finding themselves again sore pressed by the Soors, precipitately flee; some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth. The rage of the glorious Chakra, Soodarsan, which for a while burnt like the oil-fed fire, now grew cool,

and he retired into the heavens from whence he came. And the Soors having obtained the victory, the mountain Mandar was carried back to its former station with great respect, whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings. The Soors guarded the Amreeta with great care, and rejoiced exceedingly because of their success; and Eendra, with all his immortal bands, gave the water of life unto Narayan, to keep it for their use." (Mahabharat, book I, chap. 15).

These two accounts agree in all essentials concerning the origin of evil. The Devil was an angel of light, excelling in rank and power. This exalted being became dissatisfied with his position, envied the glory, majesty, and dominion of his Creator, sought by rebellion to dethrone the only God of the universe, was overcome by the allied forces of heaven, and cast down into hell. But though thus defeated in battle, he was not shorn of his power to do evil: for now with more bitterness, with implacable hatred, and increasing craftiness, does he plot against the rule of God and, assisted by innumerable confederates obeying his mandates, tempt and lead into eternal death the souls that God had created for eternal life. The two accounts we have said are sufficiently at one, but each is equally unacceptable, — a surd whose root I sought for years to extract, but which I have long since discovered to be an imaginary quantity. There is no possible way to reconcile such a belief with the declared knowledge, wisdom, power, goodness, and justice of the Creator. Would the Devil have made war against God, had he known that it would result in his utter ruin? Would God, infinite in all his attributes, — justice, goodness,

power, wisdom, — create a being so imperfect in knowledge that the being thus created would involve himself and countless numbers of innocent beings in irretrievable ruin? With unlimited knowledge could not God have seen the failure of the works of his hands? With unlimited power could he not have prevented it? With unlimited goodness could he have permitted it? I declare that the generally accepted dogma of the origin of evil, is nothing less than blasphemous, a horrible libel on the God of the universe; a monstrous superstition revolting to any and every unbiassed and educated mind. It is but a modified form of the old myth of the unending and universal strife between the gods, Ormuzd and Ahriman. The origin of evil is a problem which has given me much trouble, but its difficulties more and more decrease, as I more and more recognise the fact that it is a man-of-straw, a difficulty of man's own creation; that it is an imaginary quantity. The explanation given is such as we should suppose the dark and superstitious mind would give; but, for the reasons given, such as no educated and unbiassed mind is able to receive.

B: THE FALL OF MAN, AND ORIGINAL SIN:

"But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

(II Cor. XI, 3).

"For as in Adam all die, even so in Christ shall all be made alive." (I Cor. XV. 22).

"Now the serpent was more subtile than any beast of the field which the Lord had made. And he said unto the

woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree, of which I commanded thee, saying thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

(Genesis, III, 1-20).

Here we have another dogma absolutely irreconcilable with the Divine Character as declared by Christians and believed by universal man. Man we are told (Gen. I. 26-27) was created in the likeness of God; and in that likeness God desired man should continue. After God had done his work, the Devil, God's implacable enemy, soon appears on the scene, and soon succeeds in overthrowing what God had established. It is true enough that deliverance was promised, but this deliverance was very imcomplete, partial: "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Math. VII, 13-14).

"He that believeth and is baptized shall be saved: but he that believeth not shall be damned. (Mark XVI, 16).

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." (John, II, 22-23).

"For that which I do, I allow not: for what I would, that I do not; but what I hate, that I do. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me."

(Romans VII, 15-21).

If God is all-knowing, did he not know that Adam would disobey? If God is all-wise and all-powerful, could he not have given man such wisdom at his creation, as would have

saved him from being deceived and from utter ruin? If God is all-good, all-powerful, and all-wise, could he have permitted the Devil to assume such disguise and thus deceive the head of the human family, and ruin the whole race? If God created man holy and wished him to remain so, is it possible that the God of the universe could be thwarted in his purpose? Did not God when he created man, know that he would fall? If God knew that man would disobey, could man have saved himself from such disobedience? Can the creature set at naught the providence of the Creator? Could man have done other than what God knew he would do before he had created him? Could a Creator, infinite in wisdom, power, and goodness, fail to do all things right, or to bestow upon the works of his hands everything necessary for their welfare, and superintend and guide them forever according to his original purpose? What a horrid dogma is the doctrine of the Fall! Conceived by a mind unenlightened, superstitious, and gory, it is perpetuated by self-interest and ignorance. I go to work and make pistol, powder, and ball; I load the pistol, put it into the hands of a murderer. I then bestow a million dollars upon a friend, and, afterwards, unknown to him, set him up as a target for the murderer who slays him in cold blood, and takes with his reeking hand the wealth of another. God created an angel of light, knew he would become the devil, yet still persisted in creating him. The Devil exists, as all other created beings, at the pleasure of God and through his sustaining power; and yet God does not refuse to prolong the existence of this dread being, who is the alleged source of all our mischief. God, when he created man,

knew he would fall, knew he would be fit food for the Devil's digestion; yet he persisted in creating him. How can a man of sense believe such a libel on the Source of all goodness and truth, the God and Father of all!

"By one man sin entered into the world, and death by sin," although we never knew that one man nor committed to him any agency. We are made answerable for the conduct of a man of whom we knew nothing, and who knew nothing of us. The command was given to him, he disobeyed; for his wilful disobedience judgment was passed upon him; and we, his innocent descent, are made to share his curse, notwithstanding our ignorance of the law. We fell in him. He is the root, we are the branches. The federal head of the race is he, who was too weak to carry his own burdens, much less those of mankind. The generic man was he, who thought less of the word of the Almighty, spoken face to face, than of the charms of a serpent or the allurements of his wife. Nor was the tempter such as one might suppose another would obey; but a snake! How unnatural! how monstrous is this whole account of the fall of man! What a race representative is he, who prefers the coils of a snake to the love and favor, or to the word, of the Infinite God! This problem troubled me for years; but I finally discovered that this was another problem of man's own creation, a man-of-straw, an imaginary quantity. And now I cannot but see that the generally accepted doctrines of the Fall and original sin, are blasphemous, a libel on the character of God, and revolting to the mind of every unbiassed and educated man.

C: THE ONLY REVELATION, THE ONLY SAVIOUR:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts, IV, 12).

"But I say, that the things which the Gentiles sacrifice they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." (1 Cor. X, 20).

Here we come to another surd, an irrational quantity, one whose root none, however diligently he may have sought, has been able to obtain. Concerning the dogma that the Christian Scriptures are the only revelation of God's will to men, I have already sufficiently written in the "Knowability of God." It cannot be questioned that the various sacred books or scriptures of the world, are, in their principles, at one; nor that the moral teachings of the different guides of humanity, essentially agree. The body of the food on which we feed, is one and the same; but we all manifest our peculiarities in religion and morals by the seasonings we use. The staff of life is bread, the sauces are many.

That a man who lives and dies without faith in Christ's divinity, is therefore necessarily damned, as has been taught throughout the history of the Christian church, is an assertion so utterly at variance with every conception of justice, that belief in it must naturally in due time liken the believer to the unjust and bloody god he worships. And although nothing is more capable of disproof than such an unjust and bloody assertion, yet the darkness which shrouds

the pulpit still prevents the priests from seeing it. Where darkness fails to veil the pulpit, the frequent cause of leading trusting souls captive, is insincerity. The preacher says with Autolycus:

"Ha, ha! what a fool Honesty is! and Trust, his sworn brother a very simple gentleman!"

(Shakespere: Winter's Tale).

The great majority of thinking men to-day either wholly disbelieve in the divinity of Christ, or sincerely and profoundly question it; and among those there are found multitudes whom humanity is forever accustomed to liken most to God: they are reverent, truth-loving, sincere, faithful, charitable, merciful, diligent, and forgiving. None greater has ever lived than multitudes who have lived and are living without faith in Christ's divinity, none purer, none better, none more like what we would suppose God would have us all be. They have demonstrated by their lives their salvation without such faith. Without belief in Christ's divinity they have called, and God has answered; they have stretched out their hands, and God has received them; they have wept, and God has wiped away their tears; they have died, and God has given them life. Justice would, it seems, demand this. Surely belief in Christ's divinity saves no man. Rather does living in accord with the drawings of the divine Spirit, which frequents all humanity, and whose will is more especially exemplified in the life and teachings of Christ, bring to man that peace which the vulgar world can neither give nor take away. We are saved by living a virtuous life, a life in deed, not in profession, a life such as Christ lived, not by having any peculiar belief concerning his nature or

personality. To what horrid conclusions are we necessarily driven by belief in the doctrine that without faith in Christ or in his divinity there is no salvation! Supposing that man has been existing for not more that 12,000 years and increasing at the same rate as to-day, he will then have been multiplying in a geometrical ratio for not less than 400 generations of 30 years each. On this calculation we shall find that the sum of all the individuals who have lived will be expressed by a row of 121 figures, expressing a quantity beyond all human conception. How few comparatively of all this number have had faith in Christ! It is horrible to think that God could create human beings and thus sacrifice them, using billions for a unit! Is it possible that God is less just and merciful than the creatures he has made? What an absurdity! Is it possible that he is drunken with the blood of humanity? What blasphemy! Away with such a superstition! Away with such darkness! Dare man thus libel the God of the universe and Father of all! Dare we thus blaspheme the only True, and Good! I once knew no better myself. I fought against my own rationality for years; but finally I discovered that this horrid dictum is a creation of the priesthood, a man-of-straw, a surd, an imaginary quantity. Now I am convinced that he who liveth righteously, is righteous, is loved by God, and in due time shall shine forth as the sun: "To him that soweth righteousness, shall be a sure reward. The Lord loveth him that followeth after righteousness." (Prov. XI, 18; XV, 9). "For the righteous Lord loveth righteousness; his countenance doth behold the upright. Lord, who shall abide in thy tabernacle? He that walketh uprightly, and worketh

righteousness, and speaketh the truth in his heart." (Psalms XI, 7; XV, 2). "But in every nation he that feareth him, and worketh righteousuess, is accepted with him." (Acts X, 35). "Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God." (Math. V, 6–9).

D: BLOOD-ATONEMENT AND VICARIOUS SACRIFICE:

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour." (Gen. VII, 20). "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you. . . . And thou shalt take of the blood of the bullock and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering. Thou shalt also take one ram, and thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. . . . And Aaron shall make an atonement upon the horns of the altar once in a year with the blood of the sin-offer-

ing of atonement; once in a year shall he make atonement upon it throughout your generations: it is most holy unto the Lord. . . . And Jephthah vowed a vow unto the Lord. . . . Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's and I will offer it for a burnt-offering. And Jephthah came to Mizpeh unto his house, and behold his daughter came out to meet him . . who did with her according to his vow which he had vowed. And Elijah said unto them. Take the prophets of Baal; let not one of them escape. And Elijah brought them down to the brook Kishon, and slew them there. . . And almost all things are by the law purged with blood; and without shedding of blood is no remission."
(Exodus XII, XXIX, XXX; Judges XI; I Kings XVIII; Heb. IX).

"The natives of Tonga cut off a portion of the little finger as a sacrifice to the gods for a recovery of a superior sick relative." (Spencer: Prin. of Sociol., II, 56).

"The Sandwich Islanders knock out from one to four of the front teeth to propitiate the ghosts of dead rulers." (Ibi, 59). "At the annual festivals of the Phrygian goddess Amma, it was the custom for young men to make themselves eunuchs with a sharp shell, crying out at the same time, 'Take this Agdistis.' Among the Amaponda Kaffirs it was usual for the ruling chief, on his accession, to be washed in the blood of a near relative, generally a brother who was put to death on the occasion" (Ibi, 66, 70). The Mexicans were accustomed to propitiate their gods with their own blood or with that of their infant chil-

dren, at the same time offering to them the warm flesh of their innocent victims.

I do not believe it is possible for a cultivated mind, not unduly influenced by self-interest, to believe in the doctrines of blood-atonement and vicarious sacrifice. These doctrines are capable of a rational explanation; they are not shrouded in mystery except to the superstitious. Their origin is human. It is natural for the captive to propitiate the captor; it is natural for the captor to favorably receive such propitiation. The living king, superior, or conqueror, is propitiated because of his known power to destroy or kill; the dead king, superior, or conqueror, is propitiated because of the superstitious dread of his ghost. It is absolutely certain that such propitiation was the custom as far back as the footsteps of humanity can be traced. There is nothing against, but everything in favor of, the theory that from such propitiation arose the practice of propitiating the gods. What can be more reasonable than such an explanation? Is not God to the primitive mind simply an enlarged man? In the beginning was man made in God's image, and by the fall we are told he became as one of the gods. God walks as man: in the garden in the cool of the day; he works as man: he formed man of the dust of the ground, as a child makes out of clay its mud doll; he frets and repents as man: and it repented Jehovah that he had made man; he has in some way or other sons, as man, who fall in love with women: "the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men." (Vid. also Clementine Homeless, 13-18). Everywhere among uncivilised nations, no less among the

Hebrews than others, do we find the same bloody, gross, anthropomorphic conceptions of the deity. To such conceptions should we, and must every unbiassed and educated man, refer the doctrines of blood-atonement and vicarious sacrifice. Even to a refined person the thought of immolation is revolting; and propitiation with blood is most unspeakably sickening. If we think of the deity at all, it is true we can think of him only as having such attributes as we are acquainted with; but it is horrible to represent God, the fountain of all goodness and truth, in the form of a brute, a savage, a beast, delighting in reeking flesh and the living stream of steaming blood. Anthropomorphise we must, if we think of God at all; but it is blasphemous to liken God to anything less than the purest, holiest, and best with which we are acquainted. Plato invented a good name for God, which Christians would do very well to adopt: he called him the "Good." What good man delights in the stench arising from the sacrifices of pigeons, rams, doves, bulls, bullocks, kids, goats, and lambs! What good man delights in having his furniture stained with blood and besmeared with bloody and filthy fat! What pure heart could hear the groans of the dying victims and see their life running out in streams of livid blood, without putting his fingers into his ears, and crying for the rocks and hills to fall to hide from his gaze such horrid and sickening sights! What noble father could be a Jephthah and offer up his daughter; or do as Jehovah is said to have done, and offer up his only son, without being overwhelmed with the sense of his guilt, and crushed to death by the conscious weight of his crime! How dare priests or laymen

think of God under such bloody forms! What a libel! What blasphemy! Having eyes, they do not see; having ears, they do not hear. Being compelled to believe that God is just and true, for many years I myself was troubled with this problem, until I saw that this too was a will-o'-the wisp, a creation of medicine-men and priests, a man-of-straw, an imaginary quantity, a surd, whose root no one can ever extract. The only effect the doctrines of vicarious sacrifice and blood-atonement have on me to-day, is to set my soul on fire with the indignation which then consumes me at such horrid and libelous caricature of that dear God in whom I know I live and have my being; whose name to me forever is the "Good."

If one should ask me how souls are governed in the so-called other world, I would reply, as they are governed in this. Were there two gods, the answer would necessarily be attended with uncertainty; but since the existence of two or more gods is out of the question, we may say with certainty, that in like manner as God rules us in this state of existence, so will he rule us in the next. It is an awful yet beautiful truth, that here every cause has its effect. Prayer and sacrifice avail not to prevent the operation of this law. It is a law universal and eternal, as true in the world of mind as in that of matter. Without mentioning the more obvious cases of cause and effect, we may, by way of illustration, speak of the law of heredity, as less commonly known. In mechanics the resultant of two given forces will differ from either, and will be represented by the diagonal of the quadrilateral formed on the two sides which represent the two given forces;

so in the case of parents we have two given forces acting simultaneously on a third body, and producing a result equivalent neither to father or mother, but representing a mean. Mental no less than physical peculiarities are handed down from parent to child. Supernumerary digits are known to have been handed down for five generations. Lambert, the "porcupine man," transmitted his worty skin to six sons and two grandsons. Frederick William I of Prussia produced gigantic grenadiers by matching his tallest soldiers with women of similar stature. Even a drooping of the eye-lid, a spot on the iris, a power to move the scalp, have been transmitted by the forces of heredity. Fifty per cent of the cases of gout, and no less large a percentage of the cases of consumption, are but the inevitable results of the law of cause and effect. Cancer, scrofula, insanity, and defects of sight, have, to a large extent, a similar origin. Says Sir Henry Holland: "No organ or texture of the body is exempt from hereditary disease." We take the life of the murderer, but scarcely ever think that he was a murderer born; we brand with infamy the felon, forgetful that the thought of doing the desperate deed and the power of execution, had potentially existed in the causes that gave him life; and that, the vicious tendencies living in the very elements of his being, they had but to go through a period of incubation in order to carry him headlong into his life of vice and shame. As the vicious classes transmit to their doomed offspring their vicious tendencies, so do the better classes transmit to their offspring a better humanity. Says the German Preyer: "In the circles of the British nobility, where the greatest luxury prevails,

longevity, good health and intelligence have almost become hereditary." And says the classic Irving: "John Bull, to all appearance is a plain, downright, matter-of-fact fellow, with much less of poetry about him than rich prose. He loathes sentiment; will stand by a friend in a quarrel, with life and purse, however soundly he may be cudgelled; to tell the truth, he has a propensity to be somewhat too ready; his virtues are all his own, all plain, homebred, and unaffected; his extravagance savors of his generosity; his quarrelsomeness, of his courage; his credulity, of his open faith; his vanity, of his pride; and his bluntness, of his sincerity. They are all the redundancies of a rich and liberal character. He is like his old oak, rough without, but sound and solid within; whose bark abounds with excrescences in proportion to the growth and grandeur of the timber; and whose branches make a fearful groaning and murmuring in the least storm, from their very magnitude and luxuriance." It is not too much to say that courage, love of fairplay, honor, magnanimity, and refinement are innate in the English nobleman. We are not left in uncertainty concerning the will of God in this world: "Whatsoever a man soweth, that shall he reap." Nor can the reasonable man believe in the unity of nature, and in her as the embodiment of God, and at the same time admit any more uncertainty in regard to the laws which must govern us in the so-called other world. Granting that man is immortal, it is certain that there can be no break in his life. There is no miracle, no special creation, nor is there any state of existence which is not the natural result of countless preceding states. All the sacrifices and blood-offerings instituted by

the wily, the self-seeking, or the superstitious, and offered up from the beginning to the present day, would not be effectual in rendering inoperative, or changing the action of, any one law of nature. Of this fact no unbiassed and educated man has any doubt whatever. In this world blood-atonement, and vicarious sacrifice avail nothing in making of the one and immutable God a Jumping-Jack; and as this immutable God is the one and only Ruler of all worlds, no reasonable man can for a moment believe that the offerings of blood and vicarious sacrifice have any more power over, or can in any way affect, our future state.

In the beginning it is said God created man in his own likeness; but with much more truth may we say that since the beginning every man has made his god by continuing the process. The god of the average preacher differs little, if at all, from the god of the ancient Mexicans, or the Druids. Away with such bloody conceptions of the deity! Better worship humanity than such a foul likeness of the Father of all. The effect of such worship has borne most poisonous fruit in the past: it has naturally likened the worshipper to the god he has worshipped; it has made him unmerciful, tyrannical, and murderous. Blood has followed in his tracks everywhere from the days of Constantine to those of the fires of Smithfield; and to-day he is restrained only by the power of the law, the weakness of his own arm, and the general scepticism of the age. Reason is awakening; let the thinking world rejoice. The evil of the doctrines of blood-atonement and vicarious sacrifice, are seen not only in that they transform the "Good" into the evil, God into a monster, the love of the Father into the hatred of the aven-

ger, the beautiful and peaceful into the beastly and ferocious; — but also in that they are ruinous to the development of the highest morals, which is possible only on the belief that character is the necessary result of one's own activity, under the general and unvarying laws of nature. Blood washes not away the stains of evil living, which can be removed only by subsequent and long-continued opposite endeavor; sacrifices and burnt-offerings avail not in lifting up the human soul, which can be raised out of darkness into light, only by well directed and persistent activity. To the doctrines of blood-atonement and vicarious sacrifice I bid adieu. A ghastly phantom are ye, conceived by bloody minds. Avaunt, and hide yourselves amidst the horrid blackness whence ye appeared! Henceforth, as imaginary quantities, ye shall trouble me no more.

We will end what we have to say on the subject of vicarious sacrifice and blood-atonement by giving the following from Sanchoniatho, as possibly having been the basis for the Christian myth of the sacrifice by God the Father of his only begotten Son; or, if not as the basis, then, at least, as illustrating the fact that such dark and bloody conceptions are common to every dark and bloody age:

"It was the custom among the ancients, in times of great calamity, to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved of their children as the price of redemption: they who were devoted for this purpose were offered mystically. For Cronus, whom the Phœnicians call Il, and who after his death was deified and instated in the planet which bears his name, when king, had by a nymph of the country called

Anobret an only son, who on that account is styled Ieoud, for so the Phœnicians still call an only son: and when great danger from war beset the land he adorned the altar, and invested his son with the emblems of royalty, and sacrificed him."

E: DAMNATION OR FUTURE PUNISHMENT:

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment." (Math. XXV, 41, 46).

"*τους δε ανοσιους αυ και αδικους εις πηλον τινα κατυρυττουσιν εν Ἀιδου και κοσκινῳ ὑδωρ αναγκαζουσι φερειν. . . . ὁι τε γαρ λεγομενοι μυθοι περι των εν Ἀιδου, ὡς τον ενθαδε αδικησαντα δει εκει διδοναι δικην, καταγελωμενοι τεως, τοτε δη στρεφουσιν αυτου τπν ψυχην, μη αληθεις ωσι. . . Αλλα γαρ εν Ἀιδου δικην δωσομεν ὡν αν ενθαδε αδικησωμεν. . . . ην ουν νομος ὁδε και αει και νυν ετι εστιν εν θεοις, των ανθρωπων τον μεν δικαιως τον βιον διελθοντα και ὁσιως, επειδαν τελευτηση, ες μακαρων νησους απιοντ' οικειν εν παση ευδαιμονια εκτος κακων, τον δ' αδικως και αθεως εις το της τισεως τε και δικης δεσμωτηριον, ὁ δη ταρταρον καλουσιν, ιεναι. . . - ὁι δ' αν δοξωσιν ανιατως εχειν δια τα μεγεθη των ἁμαρτηματων, η Ἱεροσυλιας πολλας και μεγαλας η φονους αδικους και παρανομους πολλους εξειργασμενοι, η αλλ' ὁσα τοιαυτα τυγχανει οντα, τουτους δ' ἡ προσηκουσα μοιρα ῥιπει εις τον Ταρταρον, ὁθεν ουποτ' εκβαινουσιν.* — But those who have lived unholily and unjustly, they bury in a certain kind of mud in Hades, and force them to carry water in a sieve. . . . Some of the myths told of Hades, how that every one who arrives there must pay the

penalty of his sins, are, although laughable, of some use, as they produce in the mind, through constant thinking, a feeling that they may be true. . . . But in Hades we shall have to atone for all injustice here committed. . . . This was with the gods the law and always has been and ever will be, that all those who here live justly and holily, shall on their death, depart to the islands of the blessed, there to remain in all happiness, and freed from every evil; but that those who here live unjustly and irreligiously, will, on their death, go to the prison of penalty and vengeance, which they call Tartarus; . . . and whosoever shall appear to be incorrigible through the magnitude of their sins, or ruined by their many and great sacrilegious actions, or their unjust and illegal homicides, or other such sins, these by fitting fate are hurled into Tartarus, never again to come forth."

(Plato: Civitas, I, 363, 330, 367; Gorgias, 523; Phædo, 62).

"The habitation of those mortals whose generation hath lost its virtue, shall be in hell." (Vedas).

"Di, quibus imperium est animarum, Umbræque silentes,
Et chaos, et Phlegethon, loca nocte tacentia late,
Sit mihi fas audita loqui; sit numine vestro
Pandere res alta terra et caligine mersas.
Ibant obscuri sola sub nocte per umbram,
Perque domos Ditis vacuas et inania regna:
Quale per incertam lunam sub luce maligna
Est iter in silvis, ubi cœlum condidit umbra
Juppiter, et rebus nox abstulit atra colorem.
Vestibulum ante ipsum primisque in faucibus Orci
Luctus et ultrices posuere cubilia Curæ;

Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, ac turpis Egestas,
Terribiles visu formæ, Letumque, Labosque;
Tum consanguineus Leti Sopor, et mala mentis
Gaudia, mortiferumque adverso in limine Bellum,
Ferreique Eumenidum thalami, et Discordia demens,
Vipereum crinem vittis innexa cruentis.
In medio ramos annosaque bracchia pandit
Ulmus opaca, ingens, quam sedem Somnia volgo
Vana tenere ferunt, foliisque sub omnibus haerent.
Multaque præterea variarum monstra ferarum
Centauri in foribus stabulant Scyllæque biformes
Et centumgeminus Briareus ac belua Lernæ,
Horrendum stridens, flammisque armata Chimæra,
Gorgones Harpyiæque et forma tricorporis umbræ. - - -

O ye gods, to whom belong the empire of departed souls, and ye silent shades, and Chaos, and Phlegethon, places concealed in wide-extending night, lend me your aid to tell the woes that I have seen! Let me by aid divine reveal the things buried in deep earth and impenetrable obscurity!

Beneath the earth wended the obscure ghosts their way through the shady night, passing the empty houses and the uninhabitable regions of Dis. Here by the barren light of a fickle moon they come to a kind of way in the midst of the woods where Juppiter veils the heavens in shades, and black night robs all things of color. Before the vestibule itself, in the very mouth of hell, Grief and the avenging Cares have placed their beds; the pale Diseases and sad Old-Age, and Fear and wasting Famine, and base Want, forms terrible to see, and Death and Pain are all rampant.

here; on the threshhold is Death's half-brother, Sleep; here stay Remorse and death-bearing War; here are the iron beds of the Furies, and here stay mad Discord with hair bound in bloody knots. In the midst spreads a shadowy and mighty elm its boughs and aged branches, which is said to be the abode of vain Dreams which hang from all the leaves thereof. And many other beast-like forms are here found, — Centaurs lodge before the door and the biformed Scyllæ, and the hundred-armed Briareus, and the beast of Lerna — a hissing monster, — and Chimæra armed with flames, the Gorgons, and the Harpies, and the form of the tricorporal shade." (Virgil: Æneid, VI, 264–290).

I: SITUATION OF HELL:

"By ourselves the lower regions of hell are not supposed to be a bare cavity, nor some subterranean sewer of the world, but a vast deep space in the interior of the earth, and a concealed recess in its very bowels."

(Tertullian: De Anima, LV).

Whiston argued that the comets are but so many hells, designed to carry lost souls from one extreme of temperature to another,— first into the lurid flames of the sun there to be scorched, and thence away far beyond the orbit of Saturn into the realms of ice and darkness, whence returning again they plunge the damned into the solar bath, only to expose them once more to the cold and darkness of far out-lying space. This alternate action, he thinks, is kept up for ever. This is a very ingenious hypothesis, we must admit! Swinden on the other hand argued that the sun itself is hell. He attempted to prove this:

1: Because of its great capacity for roasting,

2: Because of its distance and opposition to the "empyreum, which quadrates well with Dives seeing Abraham afar off,"

3: Because "the sun was the first part of the visible world created, which agrees with the notion of its being primarily intended or prepared to receive the angels who fell,"

4: Because of the early and almost universal idolatry paid to the sun.

Not a few have argued that the earth shall be the final place of punishment, and that this is to begin at the great conflagration spoken of in Scripture. I do not know how we shall define with any more exactness the position of hell, unless these earnest but deluded men, long since passed away, shall come to our assistance with the proof of their experience; and of this I myself have no expectation.

II: DURATION OF PUNISHMENT:

"It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where the worm dieth not and the fire is not quenched. . . . And the third angel followed them, saying with a loud voice. If any man worship the beast and his image, and receive his mark in his forehead, or in his hands, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb: and the smoke of their torment ascendeth up for ever and ever, and

they have no rest day nor night. . . . And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night for ever and ever. . . . And whosoever was not found written in the book of life, was cast into the lake of fire."

(Mark IX, 47–49.; Rev. XIV, 11; XX, 10,15).

"And what is the end? Look over the territories of the grave! Behold the scene of punishment reserved for them who know not God, and who obey not the gospel of Christ! There will you be, beyond the hope of mercy and of grace. Imagine the agony of dwelling where the tidings of this gospel never shall be heard again. Think of the companionship of the fiends, of the blackness of the pit, of the unmingled horrors so that even if you could ask for one drop of water to cool your tormented tongue, even that would be denied! Sinners, I ask you one question before we part, 'Who amongst you can dwell with the devouring fire? who amongst you can dwell with everlasting burning?' If there be one let him rise up and tell us!

(Sermon by Rev. James Parsons).

"It will be everlasting wrath. It is a quenchless fire, a worm that never dies. What must it be to endure the unmitigated wrath of God for a moment, for an hour, for a week, for a year, for a century, for a thousand years, for a million of ages! But if, at that distance, there should be one gleam of hope appearing through the vista of darkness, hell would cease to be hell; hope would spring up; and the very idea of the termination of torments would sustain the soul under it. But oh, eternal wrath! Everlasting ven-

geance! To look through eternity, and see no resting place under the extremity of torture! To be obliged to cry out, 'how long?' and to receive no answer but 'forever!' And after millions of ages have passed, and the question is again asked, 'how long?' still to receive no answer but 'forever!' Oh, my hearers, my hearers! you know what it is in this world to have the heaviest afflictions lightened by the influence of hope, the darkest scene cheered by a ray of hope. But, I beseech you think of the state of suffering where hope will go out, and leave you to the bitterness of despair forever!" (Sermon by Rev. J. A. James).

"But if any persist in impiety to the end of life, then as soon as the soul, which is immortal, departs, it shall pay the penalty of its persistence in impiety. For even the souls of the impious are immortal, though perhaps they themselves would wish them to end with their bodies. But it is not so; but they endure without end the torments of eternal fire, and to their destruction they have not the quality of mortality." (Clement: Recognitions, XXVIII).

With great perspicuity have the above divines set forth the woes of Tartarus; and since Aristotle tells us experience is the mother of all genuine information, the author must believe those divines had an experimental knowledge of the woes of hell, by carrying it in their own bosoms.

III: CHARACTER OF THE PUNISHMENT:

A report of a visit to hell by a young woman: --

"A certain man received me, hateful in appearance, all black, and his clothing exceedingly filthy; and he led me away to a place where there were many chasms, and a great stench

and most hateful odor were given forth thence; and I saw in the chasm blazing fire, and wheels of fire ran there, and souls were hung upon those wheels, and were dashed against each other. And there was there crying and great lamentation, and there was none released. And he brought me to another chasm, and I bent down and saw mud, and worms spouting forth, and souls wallowing there, and a great gnashing of teeth was heard thence from them. He showed me another chasm, into which I bent down and saw souls hung up, some by the tongue, some by the hair, some by the hands, some by the feet, head downwards, and smoked with smoke and sulphur. Again leading me away, he showed me a cavern, exceedingly dark, exhaling a great stench; and many souls were peeping out thence, wishing to get some share of the air but their keepers would not let them peep out." (Acts of the Holy Apostle, St. Thomas).

The author does not doubt that this report is as authentic as it is consistent: "many souls were peeping out; but their keepers would not let them peep out."

A report of a visit to Tartarus by Esdras:

"And he gave me Michael, and Gabriel, and other thirty-four angels; and I went down eighty-five steps, and they brought me down five-hundred steps, and I saw a fiery throne and an old man sitting upon it, and his judgment was merciless. And again they took me down thirty steps, and I there saw boilings-up of fire and in them there was a multitude of sinners. And they took me down lower many steps, which I could not measure; and I there saw old men and fiery pivots turning in their ears. And they took me down again other five-hundred steps, and I there saw the

worm that sleeps not and fire burning up the sinners. And they took me down to the lowest part of destruction, and I saw there the twelve plagues of the abyss. I saw a man hanging up by the eyelids, and the angels kept scourging him. And I saw a man bound with iron chains. And I saw a woman hanging and four wild beasts sucking her breasts. And I saw there a man hanging by the skull. And they took me lower down into Tartarus, and I saw there all the sinners lamenting and weeping and mourning bitterly." (Revelation of Esdras).

A description of the sufferings in hell given by a Catholic priest, the Rev. J. Furniss, C. S. S. R., and published by the permission of his Superiors:

"See! on the middle of that red-hot floor stands a girl; she looks about sixteen years old. Her feet are bare. She has neither stockings nor shoes. Listen! She speaks. She says I have been standing on this red-hot floor for years. Day and night my only standing-place has been this red-hot floor. Look at my burnt and bleeding feet. Let me go off this burning floor, only for one single short moment. . . The fourth dungeon is the boiling kettle, . . . in the middle of it there is a boy . . . His eyes are burning like two burning coals. Two long flames come out of his ears . . . . Sometimes he opens his mouth and blazing fire rolls out . . . . But listen! there is a sound like a kettle boiling . . . . The blood is boiling in the scalded veins of that boy. The brain is boiling and bubbling in his head. The marrow is boiling in his bones . . The fifth dungeon is the red-hot oven . . . . . The little child is in this red-hot oven. Hear how it screams to

come out. See how it turns and twists itself about in the fire. It beats its head against the roof of the oven. It stamps its little feet on the floor."

The foregoing exact picture of hell and its inhabitants was given in tract form, and published but a short time ago by Duffy, in Dublin and London. I am sure the world should be greatly obliged to this priest for such information. However, a few may be inclined to class this description with other such priestly ravings. For my own part, I think it were a blessing to the children for whom this tract was written, if its author had been sent to, and permanently confined in, the place he so graphically and particularly describes.

Priestly descriptions continued:

"Go my hearers, to the brink of eternity; contemplate in imagination the scenes of that horrible pit; contemplate the worm that dieth not; contemplate the fire that has been prepared for the devil and his angels; contemplate the blackness of darkness; contemplate the smoke of torment that ascendeth up for ever and ever.

(From a sermon by Rev. J. Parsons).

Accounts given by Scotch ministers of the sufferings in hell:

"There were great fires and men roasted in them and then cast into rivers of cold water, and then into boiling water; others hung up by the tongues." (Rev. R. Wodrow).

"Scorched in hell-fire, and hear the howling of their fellow-prisoners, and see the ugly devils, the bloody scorpions, with which Satan lasheth miserable souls."

(Rutherford.)

"Tongues, lungs, liver, bones and all, shall boil and fry in a torturing fire. (Rutherford).

"They will be universal torments, every part of the creature being tormented in that flame. When one is cast into a fiery furnace, the fire makes its way into the very bowels, and leaves no member untouched: what part then can have ease, when the damned swim in a lake of fire burning with brimstone?" (Boston).

"While worms are sporting with thy bones, the devil shall make pastime of thy pains." (Abernethy).

"See the poor wretches lying in bundles boiling eternally in that stream of brimstone." (Halyburton).

Thus did the Scotch clergy terrify their hearers, in the seventeenth century, into abject submission to their tyranny; thus to-day are fools frightened and moved hither and thither at the will of the fanatical knave who fills the pulpit, and draws the portrait of a god that exists only in his own heart drunken with pride, ignorance, and superstition.

Of such persons the words of Catherine and Polonius rightly portray the characters:—

"'Tis too much proved, that, with devotion's visage,
And pious action, we do sugar o'er
The devil himself . . . . . .
Ye have angels' faces, but Heaven knows your hearts."
(Shakespere: Hamlet; King Henry VIII).

IV: UNIVERSALITY OF THE SUFFERINGS:

It is true there are found individual theologians, looked upon with suspicion by all the ignorant clergy, who do not accept the teaching, that outside of the church none can be

saved; but that such teachings have always prevailed, and do prevail to-day, none will for a moment doubt. Augustine teaches in the most unqualified terms the eternal damnation of all the heathen, of all unbaptised children, and of all those, whether children or adults, whether baptised or unbaptised, whom God has not foreordainded from all eternity to eternal life. "To the jaundiced eye of the theologians, all nature seemed stricken and forlorn, and its brightness and beauty suggested no ideas but those of deception, and of sin. The redbreast, according to one popular legend, was commissioned by the Deity to carry a drop of water to the souls of unbaptised infants in hell, and its breast was singed in piercing the flames."

(Lecky: Hist. of Europ. Morals, II, 224).

"What transubstantiation is in the order of reason the Augustinian doctrine of the damnation of unbaptised infants, and the Calvinistic doctrine of reprobation, are in the order of morals. Of these doctrines it is not too much to say that they surpass in atrocity any tenets that have been admitted into any pagan creed . . . Such teaching is in fact dæmonism, and dæmonism in its most extreme form."

(Ibi: I, 96).

"Calvin voulait etre aussi absolu. Loin d' excuser ses ambitieuses prétentions, sa doctrine porte l' empreinte de la sécheresse de son ame. Poussant à l' extreme les principes de saint Augustine sur la prédestination, il se fait un Dieu impitoyable, plus cruel que le destin antique; car ce Dieu crée volontairement le mal. Il crée les homes pour sauver le petit nombre et damner le grand, sans que les prédestinés de l' enfer puis-

sent réagir contre le sort qui les attend; car ils n'ont point de libre arbitre.—c'est la religion de la haine entée sur la loi d' amour.—Calvin wished in all things to be absolute. Far from excusing his ambitious pretensions, we say his doctrine bears with it the acuteness of his mind. Pushing to its logical extreme the doctrine of St. Augustine on predestination, he created a god unmerciful, and more cruel than the destiny of the ancients; for this god is even the author of evil. He creates men to save the few and damn the multitude. But for this those predestined to hell might seek to work against the fate which awaits them; but they have no free will of their own. This is a religion of hatred grafted upon the law of love."

(Demogeot: Hist. de la Littérature Francaise, p. 298).

"Those two points are to be severally remarked, namely, that we being in all parts of our nature defiled and corrupted, are already for such corruption only worthily held condemned, and convicted before God; yea and very infants themselves bring their own damnation with them from their mother's womb, who although they have not yet brought forth the fruits of their iniquity, yet have the seed thereof inclosed within them, yea their whole nature is a certain seed of sin, and therefore it cannot be otherwise than hateful and abominable to God." (Calvin).

"By the decree of God for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others preordained to everlasting death. These angels and men, thus predestinated and preordained, are particularly and unchangeably designed [*designate*]; and their number is so certain and definite that it cannot be either

increased or diminished. [Those] of mankind [not predestinated unto life.] God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice." (*The Westminster Confession of Faith, 1647*, as given in Schaff's *Creeds of Christendom*, iii, 608).

"It is evident that God has witnessed his wrath against the sins of infants not only by hating their sins, but even their persons also, and this not only by inflicting temporal punishment, but even by casting them into hell. Many infants have been vessels of wrath and firebrands of hell."
(Hildersham).

"Every man who is condemned, is condemned for original as well as actual sin; and many thousands of infants for original sin only." (Burgess).

"Elect infants dying in infancy are regenerated, others not elected never truly come to Christ, and therefore cannot be saved." (Westminster Confession of Faith).

"Statuunt infantes quosdam, absoluto Dei decreto rejectos, non regeneri, etiamsi millies baptizentur. . . Non omnes qui aqua baptizantur, consequi eo ipso gratiam Christi aut donum fidei, sed tantum electos. . . . Electos et regenitos non posse fidem et Spiritum Sanctum amittere aut damnari, quamvis omnis generis grandia peccata et flagitia committant.—They affirm that those infants who are rejected by the eternal decree of God, are not regenerated, even if baptized a thousand times; for not all who are baptized with

water are therefore able to follow the grace of Christ or the gift of faith, but only so many as are among the elect. . . On the other hand as many as are among the elect and are regenerated, cannot lose their faith nor the Holy Spirit, nor can they be damned, it matters not however great the sins be they commit, nor what may be their nature."

(Loci Theo. IV, 816, Jenæ, 1613; Francke's Libri Symbol. Eccl. Lutheranæ, Pars III, Append. p. 119).

Some may wish to know just what is meant by predestination and election. For the benefit of such we will let the great Presbyterian Chalmers tell us:

"I am moving along a chain which hath one end certainly fixed in the eternity that is past, and another is certainly fixed in the eternity that is to follow. If the doctrine of predestination be true, as I believe it to be, then it extends to all the processes of human life; and in virtue of it, every career of human exertion hath its sure result, and must terminate in one certain fulfilment that is absolute and irreversible. It is not the state of your future eternity alone, that is decided by it; but the state of your fortune and family in this world.

The consistent predestinarian knows that every step in the series of a believer's history, is as irrevocably sure as its termination; and it is not for him to break up the alliance between holiness in time and happiness in eternity. The phenomena of thinking and feeling and willing and doing in the spiritual department of nature, do as surely result from the previous constitution which has been given to it, as any of the varied phenomena in the material department result from its constitution. The history of our species may be

regarded as one vast progression, carried forward by definite footsteps; and with the state of each individual as surely fixed at every moment of time by the laws of mental nature, as is the situation of any planet above, or of any particle of dust below by the physical laws which are established in the material world." (Chalmers: Lectures on Romans, 61, 72).

CONCLUDING REMARKS: —

Convinced that if there is a God, he must be the origin of all force, the author of all that is, and the power apart from which all other powers must cease to be, the reasonable mind, believing in the existence of God, cannot for a moment believe in the existence of an evil principle, or of Ahriman, the god of evil. To such a mind it is sufficiently clear that from the pettiest tort to the highest felony, ignorance and weakness are the causes. The hater would not hate, the slanderer would not slander, the thief would not steal, the murderer would not murder, if they knew the real result of such actions on themselves, and had the power of doing otherwise. This weakness spoken of may be constitutional or inherited, and, if so, must be largely irremediable; or it may be the general product of innumerable and infinitesimal factors of misdirected energy, in other words, the sum total of an innumerable series the different terms of which, as they ascend, represent the weakness in a more and more aggravated form. In due time such generated weakness becomes constitutional and subject to the laws of heredity. "When states of mind, in no respects innate or instinctive, have been frequently repeated, the mind seems to acquire a greatly increased facil-

ity of passing into those states; and this increased facility must be owing to some change of a physical character in the organic constitution of the brain. There is also considerable evidence that such modification can in many cases be transmitted by inheritance." (Mill).

When the cause of wrong-doing cannot be referred to such weakness, it must be referred to ignorance. Says Aristotle:

"*βουλεται δ' ουθεις ὁ οιεται ειναι κακον* —

Nobody wishes for himself what he believes to be evil."

(Eud. Eth. II, 7, 5).

"*Τριτον μην αγνοιαν λεγων αν τις των ἁμαρτηματων αιτιαν ουκ αν ψευδοιτο* — Thirdly, should any one hold that ignorance is a cause of sin, it would be reasonable enough."

(Plato: Leges, IX, 863).

Unreasonably supposing he will escape punishment, the wrong-doer foolishly commits the deed; or unwisely supposing he will reap a benefit, he acts detrimentally to his own interests. Whether in the moral or in the civil world, ignorance is that through which the power for good, becomes productive of evil. Since we affirm that God is the source of all power, it must follow that every power in man must be a power for good; its improper use does not change the power itself, but its mode of use only. The powers in man are all for good, near or remote; but when misdirected, they result in the destruction of the subject or in the subsequent deterioration of his descent. Should some one say the fact of such weakness and the possibility of such wrong use, are in themselves evils, and that in the case of man they began with his so-called fall; I would answer that such weak-

ness and such possibility are not in themselves evils, but that the one is the necessary accompaniment of moral freedom, which is necessary to personal strife, which is necessary to the development of character, which is the very end of man's existence; and that the other to a greater or less degree, must forever inhere in every finite existence. Sin may be said to be a failure to adjust one's internal world to his external world, so as to bring about the highest good. This failure, incurred through ignorance and weakness, is the result of a strife which is eternal and universal; but which instead of an evil, as is generally believed, is a good. Speaking of this in "Nature," 26 April, 1888, says Sir William R. Grove, F. R. S.: "Antagonism pervades all things; it is not the baneful thing which many consider it; it is a necessity of existence, and of the organism of the universe; motion and life cannot go on without it; it is not a mere casual adjunct of Nature, for without it there would be no Nature; it is inevitably associated with unorganised matter, with organised matter, and with sentient beings." Thus, under rational investigation, the reason for the existence of a principle of evil, or of a personal devil, the god Ahriman, disappears as snow before the sun; and with its disappearance, all the props upon which different arguments have been ignorantly built up in proof of the Devil's existence, crumble away. But although the liberal and scholarly mind needs no argument in disproof of the existence of a personal devil, although the scientist must laugh at the very mention of the Devil's name, yet it is not at all probable that the Devil will die as yet of starvation. We have too many in heart, in mind, in purpose as was Moses,

for us to expect any such early victory of truth over error. In the words of Robert Brudenell Carter, in the "Reign of Queen Victoria:" "The superstition which Moses turned to a good account, constitutes a powerful agency even in our own times." While it appears to the advantage of revivalists, missionaries, and preachers, to have the Devil fat, hale, and hearty, they will not cease to feed him on the best of the land; nor while they do this, will the ignorant cease to believe in his existence.

Knowing that belief in the existence of a principle of evil is one of the many surviving superstitions; knowing that on the existence of a principle of evil, depends the existence of the Devil, the god Ahriman, as the king of the infernal regions; knowing that on the existence of such Gehenna, depend the eternal torments of the damned, and all considerations as to the locality of hell, to the liberal and scholarly mind all these appear but a priestly fabric piled upon a foundation as worthless as in the past the priests themselves have been, and as they are to-day to no small extent. "What follows? Must we reject these traditions as old wives' fables? I answer, no; but we must accept them as parables." (Laing). The fall of man, though certainly false when taught generically or as entailed on the race through the disobedience of Adam, is equally true when taught as happening in the individual as the direct result of his own wilful or ignorant transgression. I am not conscious of, nor do I acknowledge, any guilt of Adam entailed on me; I am conscious and I do acknowledge that "I have left undone those things I ought to have done, and have done those things I ought not to have

done"; and that, because of this, I have fallen. This has every son of man done, and this confession may every son of man make. That I may "arise and go to my Father," I do not believe there is need of atonement to turn away the wrath of God, (which I consider is a superstitious and wicked belief) but to direct and establish my life in the right path. Whatever assists in making accord our ideas with the matters we investigate, is in the highest sense an atonement. All the great moralists and teachers of the world have been setting at one our ideas and the things we contemplate; they, therefore, make atonement for us. Whether Christ was God incarnate, the Son of God, or a son of God, we may undoubtedly see in him a teacher sent from God to help us work out the end for which we are created; thus helping to make us one with ourselves, one with others, one with Nature, and one with Nature's God, Jesus Christ is, therefore, our atonement. He taught the truth, lived it, and finally died for it. Thus sacrificing himself for the truth, Jesus Christ may truthfully be said to be our sacrifice, since the truth alone can save us. "Whatsoever a man soweth, that shall he reap," is a sentence whose truth Nature herself asserts: we cannot deny it. We may be certain, therefore, that for every sin man commits, he must pay the penalty. Jesus Christ points out the way, the truth, and the life; but Nature herself assures us that for every sin man commits he himself must make his own atonement. And where Nature speaks, I myself will say "thus saith the Lord."

If man is immortal, the life that shall be, is but the continuation of the life that is. There is no break in the line of existence, although in death it fades from our view. The

character which we possess at death, is that which we carry with us into the unseen world. And as God is one and nature one, whatever wrong-doing we may not have atoned for before, we certainly shall atone for after, death. In this world the proof of temporary damnation and the disproof of permanent damnation, are conclusive; but temporary damnation after death for whatever we may not have atoned for before death, is no more certain than that eternal damnation is a lie, a priestly superstition. The damnation of the future state, is as the damnation of the present state,— cast out from the better society, incapacitated for nobler activities, and stricken with a sense of loss, shame and remorse, — the wicked reap what they have sowed. In this world the subject may rise out of such damnation by gradually seeking and approaching a purer life, and as gradually overcoming his downward tendencies. As in this world so in the world to come, the possibilities of higher activities will ever lie before us. There is the same Universal Life and Love in which we must forever live; the same Source of divine energy to purify and strengthen. As in this world so in that, our bliss can never be so great as leaves no room for greater; our woe can never be so deep as leaves no room for deeper. But deep and wide as God's universe is, it is neither deep nor wide enough to hide from his gaze the lowest of his creatures; nor make unheard the faintest cry of a penitent soul. And since the finite must of necessity remain imperfect forever, and therefore forever need salvation; God remains forever the Eternal Saviour, no less than Eternal Father. The ways of heaven and hell are in the conscious spirit. Says the Hindu Vermana:

"The source of final happiness is inherent in the breast; he is a fool who seeks it elsewhere. He is like the shepherd who searched for the sheep which was in his bosom."

The religions of the world are many; and each one, the Christian no less than others, is in unstable equilibrium, top-heavy, tumbling over, through the huge and ever-increasing mass of senseless dogma erected by cunning priests upon a very insufficient and limited foundation. No matter what his faith or cult, the priest will sacrifice, propitiate, preach, and pray, or threaten with damnation, as his interests may require. As the leaves of the tree are moved by the breath of heaven, so is the priesthood moved hither and thither by the pressure of self-interest. In the words of Navarette: "The excellence and power of the gold of Ophir cannot be described, he who possesses it, does what he will in this world; nay, it even enables him to draw souls from purgatory to paradise." Orthodox, heterodox, infidel, atheist, and the many other epithets universally known and used, are each and all the offspring of fervid priests raging to advance their own interests. All are orthodox; all are heterodox; orthodox among themselves, heterodox among others. To the Brahmin, the Buddhist, and the Mahometan, no less than to the Christian, the followers of strange faiths are all infidels. Each alike lays claim to the truth, each alike lays claim to universal and indisputable sway, each alike lays claim to divine and exclusive authority; and for the faith, as each one holds it, is each alike prepared to teach, instruct, resist, restrain, compel, bind, anathematise, scourge, torture, kill, and damn. The history of all religions, Christian no less than others, is one of

dissension within and murder without; and all this evil is the direct result of priestly arrogance in building towers of Babel upon foundations whose strength and area were barely sufficient to support an Indian wigwam. These things once troubled me; they trouble me no more. If we would know the truth eternal, the revelation of God through nature, we must return to the nuclei around which the different religions have grown up. We can do this by a comparison of the many and different faiths and cults, cancelling every term not common to all. We shall thus arrive at a religion universal, eternal, natural, and true as God and nature are true. Terms not common to all, representing peculiarities of faiths, may be kept as useful ornaments, or as adapted to our civilization, or as more agreeable to our race, or as the customs of our forefathers; but in no case should they be regarded as essentials of true religion.

Since religion first found a lodging-place in the human heart, no faith has caused, none can cause, greater diversities and conflicts of opinion than the Christian religion; and the reason for such diversity and conflict is apparent to every thinking mind. These things also once troubled me; they trouble me no more. As the fool may talk of matters of which none but the fool can know anything, so none but ignorant priests will talk of those matters of faith for which the church has raged, womankind been made widows; infants, fatherless; the trees of the forest, stakes around which the fires should consume the writhing victims; and the rivers of the earth, streams of blood.

The groundwork of religions is true and eternal, natural and attractive; the priestly additions of all religions are

irrational, unnatural, and, therefore, repulsive. To convert a people to a faith, countless millions are spent; to hold them after conversion, the millions must be multiplied. Even after all such expenditure, the air we breathe is saturated with so-called unbelief. The priest has succeeded in leading his converts to outward conformity, only afterwards to find them inwardly honey-combed with scepticism. While their reason was manacled, they passively acquiesced in unreasonable dogmas; but when the manacles fell off, reason asserting herself, they found it impossible to believe. This fact itself suffices to make the liberal and scholarly mind not a little suspicious of the reasonable character of such faith, even were there no other objections. Nor does such a mind, in order to explain the action and spread of Christianity, see the need of any other than natural causes: for whether he considers the preaching missionary, or the zealous propagandist; the sacrificing priest, or the consecrating bishop; the oratory of the pulpit, or the prayers of the chancel; the anathematizing pope, or the raving revivalist; the tears and groans of the penitent, or the ecstasies of the convert; or the effect of any or all of these activities upon the people in general,— the critical inquirer finds no ground for inferring or postulating the interference of supernatural powers. For, first, he knows that similar zeal, activities, effects, and phenomena accompany the workings of every religion, Christian and non-Christian; and, second, he finds no more difficulty in explaining the actions of, and assigning a cause or causes for, these activities, than he finds in the explanation of various other natural phenomena. The methods, works, and results of priestly labors are seen to be as clearly

natural as those of a Turner, a Davy, a Farady, a Galileo, a Newton, a Shakespere, a Stevenson, a Cooke, or a Herschel. Whatever has been, or is, accomplished among men, the critical inquirer knows is the natural result of human endeavor; and endeavor is but the outward manifestation of inward motives which move the subject to act either for self or another. A motive must, therefore, be either altruistic or egoistic. There have been, and are, many most able philosophers who refer all human action to egoistic motives; and while the writer does not feel able with those to wholly deny the existence of altruistic motives, he is not ignorant of the fact that the part they accomplish in human affairs is most obscure, and known, upon critical examination, to be insignificantly little; while that accomplished under egoistic motives is most obvious, and known, upon critical examination, to be everywhere existent and inconceivably great.

As in the case of other laborers, so in the case of priests, the altruistic endeavor, as far as it denotes purely disinterested activity, is most obscure and limited; while the egoistic is most obvious and far-reaching. Moreover, no endeavor, whether that of the general on the field of battle, or that of the missionary in the jungles of Africa, is impossible with labor; and of all endeavor only an infinitesimal part is not put forth for the sake of money or money's worth. Thus, while labor is master of all possibilities, it remains in general the slave of money or money's worth. The latter may be social position, prestige, fame, historic mention, a genteel life, or even the hope of future reward. Thus the philosopher, finding in nature a full and sufficient explanation of every religious activity and phenomena, neither in-

fers, nor postulates, nor admits supernatural interferences; nor believes in the miracles of deluded persons, conjurers, or demons. But from the fact that religion and its workings are seen to him to be true to, and consonant with, nature, he infers that it must have its origin and end in Nature's Essence, or Nature's Life; and believes that it is the link that binds the human soul to its God, that of God and man it may make one.

Thus we find ourselves at last upon a rock: for while the conflicting dogmas of religion are based upon imaginary quantities, ghosts, hobgoblins, the products of priests and medicine-men; the fundamentals of all religions are the highest products of the human mind under the fostering care of God.

While I bid to the former adieu, and advise others to hurl them back on the dark-minded fanatics who gave them birth; I would, on the other hand, apply to the essentials and fundamentals of all religions, the beautiful words of the gifted Pope:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul;
That, changed through all, and yet in all the same;
Great in the earth as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

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